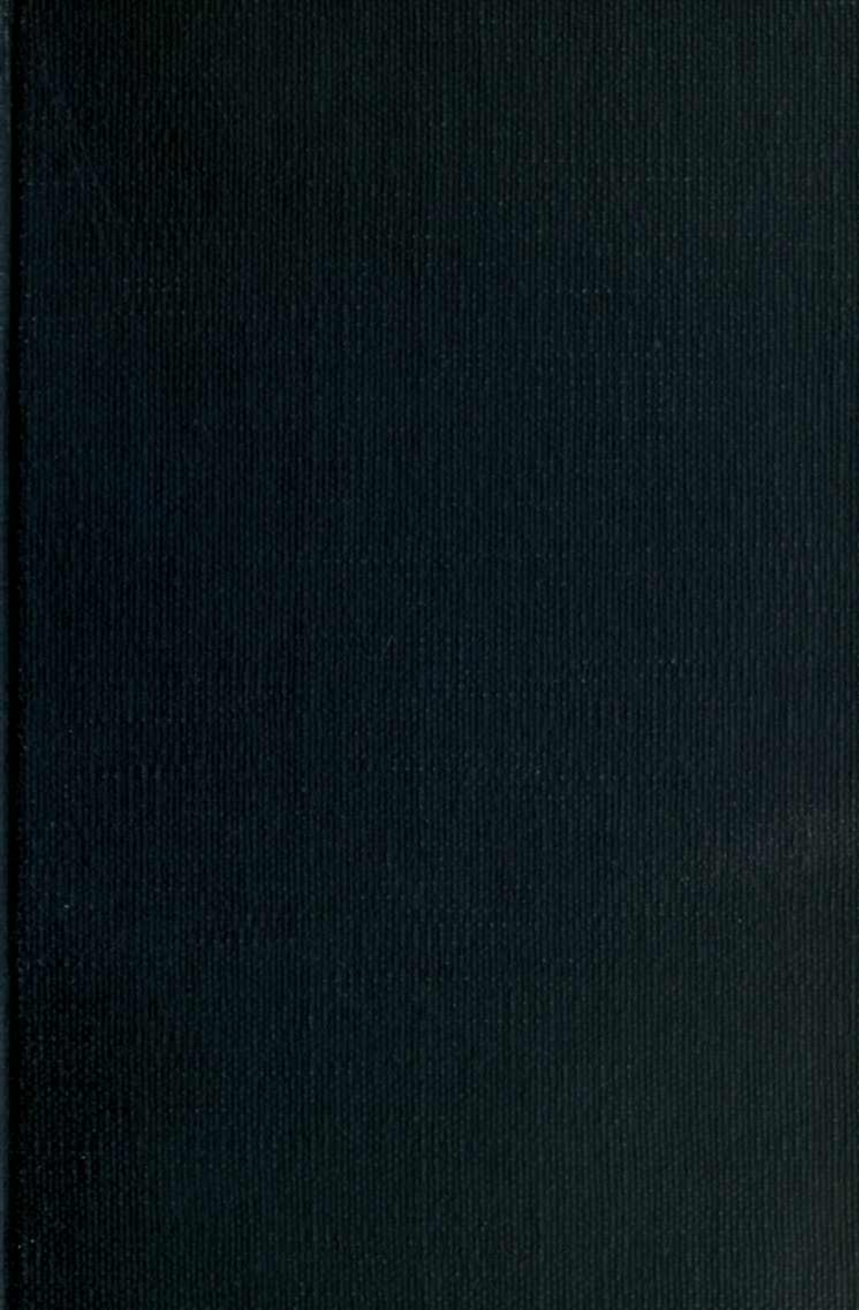
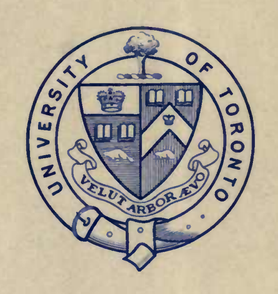




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ARABIC GRAMMAR

PARADIGMS, LITTERATURE, CHRESTOMATHY

AND

GLOSSARY

BY

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Revised by Prof. W. H. WORRELL

Hartford Seminary Foundation

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PREFACE.

I acceded the more readily to the request made to me by the publisher of the "Porta linguarum Orientalium" to bring out a new edition of *Petermann's* Elementary Grammar of Classical Arabic (second edition 1876), because I had myself felt the need of a brief handbook of this description for use in university lectures. Notwithstanding all the excellences of the Arabic Grammars of *Caspari-Müller* and *Wright* I have often noticed that the beginner is apt to be deterred from continuing his Arabic studies by the amount of matter contained in these books, unless he is possessed of very great perseverance. It appeared to me therefore desirable to present the most important rules both of the Etymology and the Syntax in the briefest possible form: the choice of these is naturally dependant for the most part on personal feelings, so that I cannot hope to satisfy all my co-workers, who busy them-

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selves with the like elementary instruction. Many for instance will regret the omission of the technical terminology of the native grammarians; but this I have omitted on principle, because in my opinion a knowledge of it is unnecessary for beginners. On the other hand, for the sake of those who use this book as their introduction to the study of Arabic, I would expressly remark that what is here given should form only an introduction to further study, for which a completer grammar is indispensable.

The short bibliography of Arabic Literature, inserted in the earlier editions, is retained here merely to direct the beginner in this further study. Here also the right selection was difficult: and the experience alone how without a guide beginners wander about in this province, has induced me to make the selection[1], the utility of which I would not rate too highly: at the same time that I have endeavoured to bring it more into accordance with the requirements of the time. As the object was solely practical, I have for the most part avoided mentioning books, or editions of books, which have now become antiquated.

[1] An exception has been made in the use of Latin for the bibliography, as well as for the headings of the paradigms, and a part of the glossary, because the publisher wished to use these types for the German and English editions at the same time.

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For the first portion of the Chrestomathy, which contains the Arabic texts, it was out of the question to use an extract either of the Arabic version of the Bible, or of the Koran, for reasons which those acquainted with the subject will easily understand; while texts had of course to be chosen which would at once introduce the learner to the modes of thought of the Mohammedan world. Unedited documents had also to be avoided under the circumstances. On the other hand it appeared desirable to choose connected passages of considerable length, as these excite most highly the interest of the learner. A further consideration was that, especially in the first piece, the material difficulties should be as few as possible, while the use of the grammatical forms and the vocabulary should be as varied as possible. Bearing these requirements in mind I have chosen a passage from *Ṯaʿlabi's* legends of the prophets (the Cairo edition): the passage is not in full, extracts only have been given; and I have not hesitated to make additions from other sources (especially from the Taʾrīḫ al-ḫamīs), where these appeared suitable. As a second piece I have chosen an historical passage from the Murūǵ al-ḏahab; for this text the Cairo as well as the Paris edition has been used. And I have purposely chosen a passage containing easy historical

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anecdotes, as I thought it would be for the advantage of the learner to print the text not completely pointed. Nor have I thought it necessary to give too copious references to the Grammar, which is specially arranged for easy reference. The quotations from the Koran (the beginning of these is marked with a star * in the text) had to be added because the narrative of the history of Bilkis sometimes depends closely on the text of the Koran, to which in parts it forms simply a commentary.

I wish the second part of the Chrestomathy containing passages for translation into Arabic, to be regarded as an experiment. Although I am strongly persuaded of the real utility of such passages for the school-like mode of instruction, which is necessary for beginners, I do not in any degree lose sight of the difficulties, which the correction of such exercises causes even to the teacher of Arabic. To obviate this evil I have chosen single sentences, and in the latter part anecdotes also, from Arabic writers, the sources of which can easily be discovered by any teacher who is moderately acquainted with Arabic literature: and I have so arranged the notes and the glossary that the learner, who is compelled to a diligent use of the grammar and dictionary, is, so to say, bound to reproduce the Arabic original. From what has just

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been said it is clear that this part of the book at any rate presupposes a teacher; in my opinion Arabic grammar, and especially the syntax, can only with the greatest difficulty be mastered by unassisted study. Not until the learner has read a part of the Arabic texts, should he proceed to the translation from English into Arabic, and at first in exceedingly small doses. When on the one hand I hope to merit the thanks of this and that teacher of Arabic for the latter part of the Chrestomathy, I would on the other hand apologise for the violence done in the interests of the learner to the Queen's English in the translation from the Arabic.

The translation of the grammar has been made by my former pupil the Rev. Dr. Th. Stenhouse; the translation and arrangement of the second part of the Chrestomathy and of the Glossaries has been made by my former pupil Dr. Rudolph Brünnow: both parts therefore were entrusted to Arabic scholars. To each of these friends I here express my best thanks for his trouble.

A. SOCIN.

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PREFACE TO THE REPRINT OF THE FIRST ENGLISH EDITION.

In spite of the decline in classical studies, there persists in English-speaking countries a steady demand for instruction in Arabic and for a text-book which can be made its basis. Whatever may be the purpose of the student, philological or purely practical, and whether his interest lies in the older or the more modern forms of the language, he cannot do better than begin with a diligent study of the most necessary facts of classical Arabic; and for this study he will need a text-book which rigidly confines itself to such facts, excluding everything unnecessary to a beginner, and all neo-Arabic and colloquial details which may blur the sharpness of outline.

There are many Arabic grammars. Some are books of reference. Some represent later types of Arabic. Some mix various stages of the language, or confuse the written with the spoken idiom. But no one has produced so good a beginners' book as Professor Socin.

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It has passed through six German editions, and remains today unequalled. But unfortunately the author's purpose, "to present the most important rules both of etymology and syntax in the briefest possible form", was gradually lost sight of in succeeding editions; and the book has at last become a work of reference for the intermediate student. Further, the publishers have had the unhappy idea of cutting the Bilqīs story out from the grammar and printing it in a separate chrestomathy, thereby robbing the grammar of one of its most important features; for this story is generally agreed to be singularly fitted, in the simplicity and correctness of its language and the vivid orientalism of its atmosphere, to be the beginner's first connected text. Still later the preparation of English editions was discontinued. The English Socin and the Chrestomathy which accompanied it have now long been out of print, and are very hard do find; and the teacher at present must rely on later editions.

A thorough revision of the original English edition by an editor possessing the necessary self restraint and sympathy has been long desired. Commercially however it has been impossible, both on account of cost and risk. But there can be no doubt of the usefulness and popularity of a fac simile re-print of the

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book as it stands, which is here attempted. A few pages of corrections and notes have been added out of the experience of teaching with, it is hoped, the necessary reserve. Otherwise the book remains untouched. The first rather than the second English edi tion has been chosen for reproduction, as it contains the Bilqīs story with its vocabulary and references to the grammar.

Many of the errors and omissions were pointed out to me by Professor Macdonald, to whom the reprint is much indebted, without his being in any way responsible for the whole.

Hartford, Ct., November, 1920.

W. H. WORRELL

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CORRECTIONS AND ADDITIONS.

p. 4: The letters س ز د ت are used to indicate respectively the ordinary sounds of English t d z s, except that the tongue must be placed back of the upper front teeth. The letters ص ظ ض ط also indicate the sounds t d z s, but in making them the whole of the tongue is placed in contact with the roof of the mouth.

The sound of ح and of its voiced counterpart ع are made by opening the mouth wide, as if for the vowel ā, and then raising the larynx. The former is heard when one breathes into a lamp-chimney preparatory to cleaning it.

The sound of خ is the voiced counterpart of خ, which is the German ch in the word ach.

p. 8, l. 14: Before or after ق غ ع ر خ ح in the same syllable, the vowel ā is heard in its purity. With ظ ط ض ص it inclines toward ō. With ژ ذ ج ث ت ب ا ى و ه ن م ك ف ش س it inclines toward ī. The sound

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of ل does not influence its vowel; but on the contrary is influenced with it by associated consonants; so that with ā-consonants and ō consonants it is the American l, while with the others it is the German l. To a less extent Kesra follows similar rules.

p. 9, l. 4: left out only.

p. 9, l. 18: The sign Hamza has the sound that is heard in American English before initial vowels when long or emphasized.

p. 10, l. 18: With Tešdīd a consonant is not necessarily emphasized, and is not doubled, but is prolonged like a long vowel.

p. 15, l. 1—3: So used only in this formula.

p. 16, l. 17: Anciently Arabic probably had no stress-accent, but only quantity; and to the present day the Qur'ān and poetry are so read. In less formal reading of prose the stress-accent of the local vernacular Arabic appears.

p. 47, l. 10: In classical Arabic the ن can be omitted only before بِنى and أنَّ.

p. 48, l. 4: *He married him to her.*

p. 71, l. 1: In ثَلَاثُ مِائَةٍ and all the following up to تِسْعُ مِائَةٍ the thing numbered, مِائَةٍ, is in the singular by exception.

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p. 72, l. 5 from below: سَادِسٌ, showing the original root.

p. 75, l. 6: عَلَى *over, above, upon, on account of* and إِلَى *unto.*

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p. *117, بَيْضَاءُ: arable (land).

p. *131, l. 7: رَوِيٌّ copious (?).

p. *141, طَوَى: to wall inside (water-well).

p. *145, at end: عَنَى, *imp.* يَعْنِى to mean. يَعْنِى namely, that is to say.

p. *145, l. 12: عَالٍ high, loud.

p. *154, لَا: with the conjunction, وَلَا nor.

p. *155, after l. 7, col. II: لٰكِنْ but.

p. *155, لَوْ: with the negative, لَوْلَا if there had not been (cf. p. *70, l. 11).

p. *162, after l. 17, col. I: مَهِيبٌ awe-inspiring, majestic.

p. *164, وَلَدٌ: offspring (cf. p. *55, l. 11: I desire offspring).

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PART I.

CHARACTERS AND SOUNDS.

§ 1 a. *The Consonants.* The Arabs originally used the Syriac character and the Syriac alphabet, in which the characters are in the same order, as in the Hebrew alphabet. Remains of this older order are still preserved in the numerical values of the letters (cf. the table). In later times the letters were seldom used as numerals. By means of diacritical points the Arabs early distinguished a number of sounds which in that older alphabet were not separated from one another. And many characters became by abbreviation so similar to one another that such diacritical marks were necessary to distinguish them. These similar forms were afterwards placed next one another in the alphabet. Thus the letters stand now in the following order which is tolerably general. The alphabet consists of 28 consonants of the following forms. These are written and read from right to left,

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	Names	Figures				Value			
		unconnected	connected only with the preceding	connected on both sides	connected only with the following	Pronunciation	Transcription	Numerical value	Hebrew
1	أَلِفٌ* Alif	ا	ـا	—	—	cf. § 2 and 4		1	א
2	بَآءٌ Bā	ب	ـب	ـبـ	بـ	b	b	2	ב
3	تَآءٌ Tā	ت	ـت	ـتـ	تـ	t	t	400	ת
4	ثَآءٌ Thā	ث	ـث	ـثـ	ثـ	English hard th as in *thing*	ṯ	500	
5	جِيمٌ Jīm	ج	ـج	ـجـ	جـ	orig. g hard; later g as in Italian *giorno*; English j	ǵ	3	ג
6	حَآءٌ Hhā	ح	ـح	ـحـ	حـ	strong h with friction	ḥ	8	ח
7	خَآءٌ Chā	خ	ـخ	ـخـ	خـ	German hard ch; Scotch ch in *loch*	ḫ	600	
8	دَالٌ Dāl	د	ـد	—	—	d on the teeth	d	4	ד
9	ذَالٌ Dhāl	ذ	ـذ	—	—	English soft th as in *this*	ḏ	700	
10	رَآءٌ Rā	ر	ـر	—	—	dental r	r	200	ר
11	زَآءٌ Zā	ز	ـز	—	—	weak vocalic s, like French and English z	z	7	ז
12	سِينٌ Sīn	س	ـس	ـسـ	سـ	hard s	s	60	ס
13	شِينٌ Shīn	ش	ـش	ـشـ	شـ	German sch English sh	š	300	שׁ

* In such technical terms it is usual to leave the ending ٌ i. e. *un* (cf. § 3 b) unpronounced after the fashion of modern Arabic.

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	Names	Figures				Value			
		unconnected	connected only with the preceding	connected on both sides	connected only with the following	Pronunciation	Transcription	Numerical value	Hebrew
14	صَادْ Ṣād	ص	ـص	ـصـ	صـ	emphatic s	ṣ	90	צ
15	ضَادْ Ḍād	ض	ـض	ـضـ	ضـ	upper palatal d	ḍ	800	
16	طَآءْ Ṭā	ط	ـط	ـطـ	طـ	emphatic t	ṭ	9	ט
17	ظَآءْ Zā	ظ	ـظ	ـظـ	ظـ	weak emphatic s	ẓ	900	
18	عَيْنْ Ain	ع	ـع	ـعـ	عـ	arises by squeezing the violently compressed Glottis	ʿ	70	ע
19	غَيْنْ Ghain	غ	ـغ	ـغـ	غـ	guttural r	ġ	1000	
20	فَآءْ Fā	ف	ـف	ـفـ	فـ	f	f	80	פ
21	قَافْ Ḳāf	ق	ـق	ـقـ	قـ	deep emphatic k	ḳ	100	ק
22	كَافْ Kāf	ك	ـك	ـكـ	كـ	k	k	20	כ
23	لَامْ Lām	ل	ـل	ـلـ	لـ	l	l	30	ל
24	مِيمْ Mīm	م	ـم	ـمـ	مـ	m	m	40	מ
25	نُونْ Nūn	ن	ـن	ـنـ	نـ	n	n	50	נ
26	هَآءْ Hā	ه	ـه	ـهـ	هـ	h	h	5	ה
27	وَاوْ Wāw	و	ـو	—	—	English w	w	6	ו
28	يَآءْ Yā	ى	ـى	ـيـ	يـ	y	y	10	י

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and are in part connected with one another, in part left unconnected, as the table on pages 4 and 5 shows.

b. When ﻫ (No. 26) standing at the end of a word denotes the feminine termination, two dots are placed over it, to show that it is to be pronounced like *t* (No 3); thus ة.

c. Certain letters are very frequently, especially at the beginning of words, placed not alongside one another, but above one another: this is the case with the characters ج ح خ (Nos. 5—7), e. g. ﺑﺠ instead of بجـ, ﺟﺤ instead of جحـ, ﺧﺠ instead of خجـ etc. Instead of لا (Nos. 23 and 1) usually لا or لا is written; this connection is so frequent that the character is even reckoned by the Arabs as an extra letter with the name of Lām-Alif.

§ 2 a. *The vowel signs.* Originally the Arabs had signs only for the long vowels *ā*, *ī*, *ū*, and the diphthongs *au*, *ai* the second part of which they treated as a consonant; the signs were ا (No. 1) for *ā*, و (No. 27) for *ū* and (after *a* for) *au*, ى (No. 28) for *ī* and (after *a* for) *ai*. These signs were regarded as *quiescent*; the sign of a consonant's being without a vowel (cf. § 3 c) was however in later times added only to و and ى in those cases where they repre-

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sented the diphthongs. Examples: قَالَ *ḳāla*, سِيرَ *sīra*, قُولِي *ḳūlī*, بَيْعٌ *baiʿun* (cf. § 3 b), نَوْمٌ *naumun*.

b. In the oldest writing the *ā* is not in all cases represented by ا, but is left sometimes unrepresented. This non-representation is the rule in a series of very common words; generally however in such cases a perpendicular stroke is placed over the consonant which is to be pronounced with long *ā;* e. g. هٰذَا (instead of هَاذَا) *hāḏā,* أَللّٰهُ *allāhu* (see § 5), اَلرَّحْمٰنُ *ar-raḥmānu.* Frequently however in our editions only ـَ is printed in such cases for the *ā*, e. g. هَذَا.

c. In some few words و after an *a* denotes, not the pronunciation *au* but *ā,* probably an originally indistinct *ā*; in this case also the perpendicular stroke is usual, e. g. حَيٰوةٌ *ḥayātun* "life" (on the other hand the same word with suffixes is written with ا, حَيَاتُهُ *ḥayātuhu* "his life").

d. As the final letter ى likewise in many words serves to denote a long *ā*; in such cases it (like و in c) does not receive the sign of being non-vocalic (§ 3 c), e. g. رَمَى (رمٰى) *ramā;* with suffix رَمَاهُ *ramāhu.*

REM. Instead of دُنْيَى *dunyā*, as it ought to be written according to the rules for the formation

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of nouns § 51 b, دُنْيَا is written, to avoid two ى's coming together.

e. Sometimes an ا is added after a final *ū* or *au*, without affecting the pronunciation, e. g. كَتَبُوا *katabū*, رَمَوْا *ramau;* this ا was originally used in the MSS. to separate a final و from the following word.

§ 3 a. *The short vowels* were originally quite unrepresented (many books, especially those printed in the east, are printed without any vowels at all); in later times the following signs were used for the short vowels (and, in connection with the signs mentioned in § 2, for the long vowels also):

1) فَتْحَةٌ Fatḥa (or فَتْحٌ Fatḥ) ـَـ for the vowel *a* (to be pronounced *ä* or *e* in certain cases), e. g. قَتَلَ *ḳatala,* قَالَ *ḳāla.*

2) كَسْرَةٌ Kesra (or كَسْرٌ Kesr) ـِـ for the vowel *i*, e. g. غَضِبَ *ġaḍiba,* يَبِيعُ *yabīʿu.*

3) ضَمَّةٌ Ḍamma (or ضَمٌّ Ḍamm) ـُـ for the vowel *u*, e. g. يَكْتُبُ *yaktubu;* يَفُوتُ *yafūtu.*

b. When these signs for the short vowels are doubled at the end of a word, they are to be pronounced with a final *n* (Nunation, Arabic تَنْوِينٌ

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Tanwīn), e. g. شَمْسٍ *šamsin,* رَجُلٌ *ragulun;* an ا, which has no influence on the pronunciation is added as an outward sign to the nunation *an*, e. g. مَالًا *mālan;* this ا is left only in those cases where the nunation is affixed to the fem. ending ة (cf. above § 1 a) e. g. مَرْكُوبَةً *markūbatan,* or where an ا, or in its stead a ى quiescing in *a*, already stands at the end of a word, e. g. رِبًا *riban,* هُدًى *hudan* (§ 2 c); likewise sometimes after ء (§ 4).

c. The fact of a consonant's not being accompanied by a vowel is shown by ـْـ جَزْمَةٌ Gezma, also called سُكُونٌ Sukūn ["rest"], e. g. سَافَرْتُ *sāfartu,* مَشَيْتَ *mašaita* (cf. § 2). On the omission of this sign cf. § 5 a. A consonant, which is to be pronounced without a vowel, is called "quiescent".

§ 4. *Hamza.* The sign هَمْزَةٌ Hamza ء (the form of which has arisen from ع ʿAin) is peculiar to the Arabic writing as a further consonantal sign. It denotes the cutting off of the stream of breath, which can precede or follow a vowel; it corresponds therefore at the beginning of a syllable to the Greek spiritus lenis. In the transliteration we denote Hamza by ʾ; at the beginning of a word we often leave it unrepresented.

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In most cases an ا Alif occurs as the bearer of this Hamza; the Alif has in this case an essentially different function from that noted in § 2. When an *i* sound follows, the sign ء is placed under the ا. Examples: أَمْرٌ *'amrun,* إِبِلٌ *'ibilun,* أُمَمٌ *'umamun;* سَأَلَ *sa'ala,* رَأْسٌ *ra'-sun;* اِقْرَأْ *ik-ra',* لَأْأَمَ *la'-'a-ma.* In the last three instances Hamza closes the syllable; in the last case the following syllable again begins with Hamza.

b. Before or after an *u* or *i* sound the letters و and ى occur in most cases as the bearer of Hamza (in such a case ى is without the two points), e. g. بَؤُسَ *ba'usa,* يُؤْثِرُ *yu'ṯaru,* يُؤَاثِرُ *yu'āṯaru;* جِئْتَ *ǵi'ta,* صَئِبَ *ṣa'iba,* يُبَارِئُ *yubāri'u.*

c. After a long vowel, as also in most cases after Sukūn, Hamza has usually no bearer, but is placed on or above the line, e. g. إِرْضَآءٌ *irḍā'un,* بَرْءٌ *bar'un,* مَمْلُوءَةٌ *mamlū'atun;* خَطِيئَةٌ *ḫaṭī'atun.*

§ 5. *Tešdīd.* a. The sharpened pronunciation of a consonant is shown by the sign of reduplication ّ, called تَشْدِيدٌ Tešdīd or شَدٌّ Šedd (the sign ّ is borrowed from the initial of this word), e. g. سَبَّ *sabba,* تَرَحُّلٌ *taraḥḥulun.* This reduplication of a consonant

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is either (as in the above examples) due to the character of a nominal or verbal form, or is the result of assimilation. In the latter case the consonant assimilated to the following one is for the most part expressed in writing, but does not receive the sign of vowellessness—as it really no longer exists in respect of the pronunciation—, e. g. أَرَدتُّ to be pronounced *'arattu,* أَخَذتِّ *ahatti.*

b. This assimilation (which however in the examples just given is not always represented in writing) takes place always with the *l* of the article اَلْ, when it stands before the consonants ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن (i. e. before dentals, sibilants and *r*, *l*, *n*) e. g. اَلتَّاجِرُ *ettāǵiru*, اَلثَّلْجُ *eṯṯalǵu,* اَلشَّمْسُ *eššamsu* (the sun), but اَلْقَمَرُ *elḳamaru* (the moon). On account of the antithesis represented by the last two stereotyped examples, these are called solar letters in opposition to the lunar letters, with which the *l* of the article cannot be assimilated.

c. The words مِنْ *min,* عَنْ *'an,* أَنْ *'an* (and إِنْ *'in*) are for the most part written as one with some short words beginning with م *m* or ل *l*, and then assimilate

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their final ن *n* to the following sound, e. g. مِمَّا *mimmā* from مِنْ مَا *min mā*, أَلَّا *'allā* from أَنْ لَا *'an lā*.

§ 6. *Waṣla* ‿. a. There are a great number of words in Arabic, which begin with an easily vanishing vowel, succeeded by a quiescent consonant, or more properly which begin with the quiescent consonant itself. In such cases the vowel or the helping vowel (e. g. أُقْتُلْ *uḳtul* instead of قْتُلْ *ḳtul*) regularly falls away after another word. As a sign of this elision وَصْلَةٌ *waṣla* ‿ (from وصل) is placed over the ا, which is the bearer of the vowel sign, e. g. بِنْتُ ٱلْوَزِيرِ *bintulwazīri;* the two words so joined must then be pronounced in close connection. Such an Alif bearing Waṣla is called a connective Alif, in opposition to a disjunctive Alif, i. e. an Alif with Hamza (cf. § 4).

b. When a connective Alif stands at the beginning of a paragraph, it is pronounced as a full vowel, but in writing only the corresponding vowel sign may be placed on the Alif, never Hamza, e. g. اَلرَّسُولُ *arrasūlu*, اُخْرُجْ *uḫrug̈* alongside of قَالَ ٱخْرُجْ to be pronounced *ḳālaḫrug̈*.

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c. In the latter example the division of syllables now is *ḳā-laḥ-ruǵ*. If the vowel preceding a connective Alif is long, it is pronounced short in the now closed syllable, e. g. فِي ٱلْفُلْكِ prop. *fī-lfulki*, now however forming the syllables *fil-ful-ki*; likewise رِضَى ٱللّٰهِ *riḍā-llāhi* = *ri-ḍal-lā-hi*; ذَبَحُوا ٱلْوَزَّ (§ 2 e) *ḏa-ba-ḥul-wazza*.

d. If the word before a connective Alif ends in a vowelless (quiescent) consonant, it receives a helping vowel. The most usual helping vowel (in such a case is *i*, e. g. ضَرَبَتِ ٱلْعَبْدَ *ḍarabati-ʿabda* (instead of ضَرَبَتْ). Sometimes original vowels return, e. g. هُمُ ٱلْكَافِرُونَ *humu-lkāfirūna*; the first word is in other cases pronounced هُمْ *hum*, but was originally pronounced *humū*. Sometimes the same vowel is chosen as auxiliary, as stands under the initial Alif when unconnected, e. g. إِسْتِقْبَالٌ connected with the article اَلْ = اَلإِسْتِقْبَالُ *alistiḳbālu* with helping vowel *i*. — The nunation (§ 3 b) also is treated as ending in a consonant; in this case it is most usual to add an *i*, e. g. رَجُلٌ ٱسْمُهُ = رَجُلُنِ ٱسْمُهُ *raǵuluni-smuhu*.

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REM. The preposition عَنْ „away from“ is changed to عَنِ, and the preposition مِنْ "from" to مِنِ before a connective Alif; before the article however it is changed to مِنَ.

e. The cases too, in which a word ends in a so-called diphthong (cf. § 2), are subject to the same rule, viz. that a quiescent final consonant must receive a helping vowel before a connective Alif; this helping vowel is *u* or *i* corresponding to و or ى, e. g. مُصْطَفَوُ ٱللّٰهِ *muṣṭafawu-llāhi* instead of مُصْطَفَوْ ٱللّٰهِ, رِجْلَيِ ٱلْبَقَرَةِ *riǵlayi-lbaḳarati* instead of رِجْلَىْ ٱلْبَقَرَةِ (Likewise with the ending ـَـوْا § 2 e).

f. In some cases the connective Alif is left out altogether in writing:

1) with the article أَلْ, when the particles لِ *li* or لَ *la* precede, e. g. لِلْحَقِّ *lilḥaḳḳi* for لِٱلْحَقِّ, لَلْمَجْدُ *lalmaǵdu* for لَٱلْمَجْدُ.

2) with the word اِبْنٌ "son", when it is in apposition to the proper name of the son, and governs the name of the father, e. g. مُسْلِمُ بْنُ ٱلْوَلِيدِ *muslimu-bnu-lwalīdi.* Muslim son of al-Walid. At the beginning of a line however ٱبْن is written in such a case.

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3) with the word اِسْمٌ *ismun* "name" after the preposition بِ *bi*, e. g. بِسْمِ ٱللّٰهِ *bismi-llāhi* "in the name of God".

§ 7. *Medda.* a. In Arabic two Alifs cannot stand together. When this would happen, only one Alif is written with the sign مَدَّةٌ Medda or Medd ~ placed over it. This sign ~ has arisen from مد Medd. At the beginning of a word or syllable Medda has at the same time the value of Hamza; the sign Fatḥ is also omitted, e. g. آكِلٌ *ākilun* for أَاكِلٌ, قُرْآنٌ *kur'ānun* for قُرْأَانٌ; likewise آمَنَ *āmana* for أَأْمَنَ, as the Hamza of the second Alif is lost after the first.

Rem. رَأَى *ra'ā* "he has seen", for example becomes with suffixes according to § 2 e properly رَأَاهُ *ra'āhū*, but is written رَآهُ.

b. As a Hamza ء following a long ـَا *ā* is written on the line (§ 4 c) without an Alif as bearer, the Alif preceding such a Hamza receives Medda in most cases, though this Medda has no effect on the pronunciation of the word, e. g. جَآءَ *ǵā'a* for جَاءَ, تَفَآءَلُوا *tafā'alū*; so also where و or ى act as bearers of Hamza, e. g. أَحِبَّآؤُهُ *aḥibbā'uhu*, قَآئِلٌ *kā'ilun*.

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Rem. Two و's also are not willingly written alongside one another (even if the former is merely a bearer of Hamza after § 4 c), e. g. جَاؤُوا *ǵāʼū* is written جَاؤُا, دَاوُودُ *dāʼūdu* (David) دَاوُدُ (often wrongly without Hamza, دَاوُدُ).

§ 8. *The Syllable.* Every syllable begins with a consonant. A short syllable consists of a consonant with a short vowel, e. g. the second syllable of مَاتَ *mā-tă*; a long syllable consists either 1) of a consonant and a long vowel, e. g. the syllable *mā* in the above example, or 2) of a consonant and a short vowel with a consonant following, e. g. both syllables of قَتْلٌ *ḳat-lun* (likewise of مَوْتٌ *mau-tun*), or seldom 3) of a shut syllable with a long vowel, e. g. the first syllable of مَادَّةٌ *mād-da-tun.* Such a syllable can be called a doubly long syllable.

§ 9. *The tone.* The accent in Arabic is thrown forward till it meets a long syllable; when there is no long syllable, the accent is on the first syllable of the word; the final simple long syllable is not reckoned a long syllable for purposes of accentuation. Examples with short final syllables: ضَارَبَ *ḍáraba,* اِسْتَنْكَرَ *istánkara;* examples with long final syllables: تَمَمْتُمَا *tamámtumā,* فَرْدٌ *fárdun,* مَمْلَكَةٌ *mámlakatun.*

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Exceptions: A syllable with connective Alif (§ 6), as e. g. in اِفْتَعَلَ (cf. § 24), cannot bear the accent; it must therefore be pronounced *iftá'ala;* in like manner inseparable præpositive monosyllabic particles like وَ, فَ (cf. § 70) do not alter the accent, e. g. فَمَشَى *famášā.*

§ 10. *Signs for numbers and abbreviations.* The usual signs for the Arabic numerals are the following:

٠, ١, ٢, ٣, ٤, ٥, ٦, ٧, ٨, ٩
0, 1, 2, 3, 4, 5, 6, 7, 8, 9.

The tens, hundreds, &c. are written on the left of the units &c., e. g. ١٩ 19, ١٨٨٥ 1885.

Some of the most common abbreviations are:

عم = عَلَيْهِ ٱلسَّلَامُ *'alaihi-ssalāmu* Peace be upon him!

صلعم = صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ *ṣalla-llāhu 'alaihi wa-sallama* God be gracious to him and give him prosperity (of the prophet).

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PART II.

ETYMOLOGY.

Chapter I.

The Pronoun.

§ 11. a. The *pronomina personalia* are either *separata* or *suffixa*. The *pronomina personalia separata* have the following forms:

		Sing.	Plur.	Dual
I. Pers.		أَنَا	نَحْنُ	
II. Pers.	masc.	أَنْتَ	أَنْتُمْ	أَنْتُمَا
	fem.	أَنْتِ	أَنْتُنَّ	
III. Pers.	masc.	هُوَ	هُمْ	هُمَا
	fem.	هِيَ	هُنَّ	

In connection with وَ and فَ (cf. § 70) the pronouns of the 3. Pers. sing. may lose their first vowel e. g. وَهْوَ, فَهْيَ.

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b. The *pronomina personalia suffixa* which in connection with a noun express a genitive, and in connection with a verb express an accusative, are as follows:

		Sing.	Plur.	Dual
I. Pers.	with the Noun	ـِى	ـنَا	
	with the Verb	ـنِى		
II. Pers.	masc.	ـكَ	ـكُمْ	كُمَا
	fem.	ـكِ	ـكُنَّ	
III. Pers.	masc.	ـهُ	ـهُمْ	هُمَا
	fem.	ـهَا	ـهُنَّ	

c. Before a connective Alif (§ 6 d) the suffixed pronoun of the 1. Pers. Sing. often receives its original *a* as auxiliary vowel, e. g. أَعْطَانِى ٱلْكِتَابَ or أَعْطَانِىَ ٱلْكِتَابَ. After *ā, ī* and *ai* the nominal suffix of the 1. Pers. Sing. has the form ىَ *ya.* Sometimes the suffix of the 1. Pers. Sing. is denoted not by ـِى, but simply by the vowel Kesr ـِ e. g. رَبِّ my lord! thus after ء e. g. أَحِبَّاء with the suffix of the 1. Pers. Sing. أَحِبَّائِى or أَحِبَّاىِٔ *'aḥibbā'ī* (cf. § 4 b).

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d. The suffixes هُ, هُمَا, هُمْ, هُنَّ after a preceding *i* sound take the vowel *i* instead of *u*, and thus become هِ, هِمَا, هِمْ, هِنَّ, e. g. مَالِهِ instead of مَالُهُ. هِمْ before a connective Alif is generally pronounced هِمُ.—The suffixes كُمْ and هُمْ before a connective Alif take their original form كُمُ and هُمُ.

For further remarks on the connection of the pronomina suffixa see § 58 and Table XXI.

e. The reflexive pronoun, when a certain amount of emphasis is required, is generally expressed by the word نَفْسٌ *nafsun* "soul", to which the corresponding suffixes are attached; in many cases the personal pronoun sufficiently expresses the reflexive.

§ 12. The *demonstrative pronouns* are the following (for the inflexion cf. § 53 a):

a. The simple pronoun, which seldom occurs:

		Masc.	Fem.
Sing.		ذَا	ذِي، ذِهِ; تِي، تِهِ; تَا
Dual	Nom.	ذَانِ	تَانِ
	Gen. Acc.	ذَيْنِ	تَيْنِ
Plur.		أُولَى (*ŭlā*) or أُولَاءِ (*ŭlā'i*)	

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This simple pronoun is compounded:

b. with the demonstrative particle هَا, which is generally written defectively هٰ (or less correctly هَ § 2 b). Hence arises the usual demonstrative pronoun, referring to the nearer object = *this* (Germ. "dieser", Lat. "hic"):

		Masc.	Fem.
Sing.		هٰذَا	هٰذِهِ (هٰذِى)
Dual	Nom.	هٰذَانِ	هٰتَانِ
	Gen. Acc.	هٰذَيْنِ	هٰتَيْنِ
Plur.		هٰؤُلَآءِ	

c. with a suffix of the 2. Pers., which in the older language, especially in that of the Koran, varies between the Sing. Dual and Plural according as one or more persons are referred to (e. g. ذٰلِكُمْ, ذٰلِكُمَا); otherwise however كَ is used without change. Between this كَ and the simple demonstrative pronoun the demonstrative particle لِ can be inserted. Thus two forms of the demonstrative pronoun arise, referring to the remoter object = *that* (Germ. "jener", Lat. "ille").

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		Masc.	Fem.
Sing.		ذَاكَ, ذٰلِكَ (ذَالِكَ, ذَلِكَ)	تَاكَ (تِيكَ), تِلْكَ
Dual	Nom.	ذَانِكَ, ذَانِّكَ	تَانِكَ, تَانِّكَ
	Gen. Acc.	ذَيْنِكَ, ذَيْنِّكَ	تَيْنِكَ, تَيْنِّكَ
Plur.		أُولَائِكَ (أُولَاكَ), seldom أُولَالِكَ	

§ 13. The *relative pronouns* are the following:

a. اَلَّذِى *who*, *which*, *that*, originally a demonstrative compounded with the article (hence the connective Alif); it is inflected in the following manner:

		Masc.	Fem.
Sing.		اَلَّذِى	اَلَّتِى
Dual	Nom.	اَلَّذَانِ	اَلَّتَانِ
	Gen. Acc.	اَلَّذَيْنِ	اَلَّتَيْنِ
Plur.		اَلَّذِينَ	اَللَّاتِى, اَللَّوَاتِى

b. مَنْ (without inflexion): *the one who; one who* (also Plu.)

مَا (without inflection) = *the one which; something which.*

c. أَىٌّ, fem. أَيَّةٌ (inflected in the Sing.) = *the one who* (mostly before the nominative); also compounded

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with the preceding أَيُّمَنْ = *every one who; whoever;* أَيُّمَا = *whichever.*

§ 14. The *interrogative pronouns* are:

مَنْ *who?* (mas. and fem.)?

مَا *what,* frequently strengthened by the addition of the demonstrative ذَا: مَا ذَا *what then?*

أَيٌّ, fem. أَيَّةٌ *what sort of?*

Rem. مَنْ is only inflected (like أَيٌّ) when it stands absolutely: its inflection is as follows:

	Masc.	Fem.
Sing. Nom.	مَنُو, Gen. مَنِى, Acc. مَنَا	مَنَهْ, مَنَتْ
Dual Nom.	مَنَانْ, Gen. Acc. مَنَيْنْ*	مَنَتَانْ, مَنَتَيْنْ
Plur. Nom.	مَنُونْ, Gen. Acc. مَنِينْ	مَنَاتْ

After a preposition مَا is shortened to مَ, e. g. لِمَ *why?* The interrogative word كَمْ *how many?* is connected with the interrogative pronoun مَا.

Chapter II.

The Verb.

§ 15. The great majority of Arabic verbs has three radicals; a small minority has four radicals. The root

*) This and the following are pausal forms with rejected final vowel.

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form, according to which the verbs are arranged in grammar and dictionary, is the 3. Pers. Sing. Perfect. The verbal, and especially the nominal forms are named throughout after the paradigm of the verb فَعَلَ (to do).

Rem. All Arabic dictionaries arrange the nominal and verbal derivatives under this root form; one must therefore, in order to find these three radicals easily, pay strict attention to the consonants, which in nominal and verbal formations are added to the stem as prefixes, affixes or infixes.

§ 16. From the root form, or the so-called first stem, other stems are derived by regular changes: these stems are named either by the paradigm of فَعَلَ (e. g. the stem *iftaʿala*), or usually by numbers (e. g. the eighth stem, so also in the dictionary denoted simply by VIII). The following stems, the order of which is to be carefully noted, are the most usual:

I فَعَلَ	IV أَفْعَلَ	VII اِنْفَعَلَ	X اِسْتَفْعَلَ
II فَعَّلَ	V تَفَعَّلَ	VIII اِفْتَعَلَ	XI اِفْعَالَّ
III فَاعَلَ	VI تَفَاعَلَ	IX اِفْعَلَّ	

Rem. No. IX and especially No. XI belong to the rarer forms; still more rare are XII اِفْعَوْعَلَ,

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XIII اِفْعَوَّلَ, XIV اِفْعَنْلَلَ, XV اِفْعَنْلَى. — The derived forms in use in each verb, and the change of meaning in these derived forms—are given in the dictionaries under each individual verb.

§ 17. In the majority of cases the root form I is pronounced فَعَلَ, e. g. قَتَلَ *to kill*, alongside of this, in most verbs of intransitive meaning, occurs the form فَعِلَ (cf. כָּבֵד), e. g. مَرِضَ *to be ill;* also the form فَعُلَ (cf. קָטֹן), this latter form has always an intransitive meaning, e. g. حَسُنَ *to be beautiful.* Sometimes one of the forms فَعِلَ or فَعُلَ occurs in the same verb alongside of فَعَلَ; sometimes both forms فَعِلَ and فَعُلَ occur in the same verb.

Rem. The arabic verb frequently expresses that a person wishes to perform an action, or allows it to be performed; thus, e. g. قَتَلَهُ *he killed him* can also mean "*he wished to kill him*", and ضَرَبَ عُنْقَهُ "*he cut off his head*" (prop. neck) may also mean "*he caused his head to be cut off.*"

§ 18. The II. stem فَعَّلَ (corresponding to the Piʿel of Hebrew) denotes in general a greater intensity of the action expressed by the verb; this intensive

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force can be referred to the subject, object, or accessory circumstances, e. g. قَتَّلَ *to kill several, to massacre,* (with reference to the object). Most usually however this form is causative, e. g. عَلِمَ *to know,* عَلَّمَ *to cause to know, to teach;* also declarative, e. g. كَذَبَ *to lie,* كَذَّبَ *to consider, to declare to be, a liar;* and denominative جَيَّشَ *to collect an army* (جَيْشٌ).

§ 19. The III. stem فَاعَلَ expresses the desire, or the attempt, to perform the action on a person, to influence a person or thing, e. g. قَتَلَ *to kill,* قَاتَلَ *to seek to kill, to fight;* كَتَبَ *to write,* كَاتَبَ *to correspond with one;* the latter is then transitive with accusative of the person.

§ 20. The IV. stem أَفْعَلَ (the Hifʿil of the Hebrew) has a causative meaning, e. g. صَلَحَ *to be in good condition,* أَصْلَحَ *to bring into good condition.* Very often in this form there occur denominatives with a concealed transitive meaning, which from our point of view are apparently intransitive, and express the idea of action in a definite direction, e. g. أَحْسَنَ *to do good;* frequently moreover this form is used for verbs, which contain the idea of going to a place, of

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entering or coming to a period of time or a condition, e. g. أَغْرَبَ *to go to the West*, أَصْبَحَ *to enter into the time of morning*, *to do something in the morning*, أَشْرَفَ *to come to the top*.

§ 21. The V. stem تَفَعَّلَ (the Hebrew Hithpaʿel), a sort of middle, is derived from the second stem and has a reflexive (according to circumstances also a reciprocal) meaning, e. g. تَكَبَّرَ *to make one'sself great*, تَعَلَّمَ *to allow oneself to be taught*, *to learn* (Scotch "to learn one'sself"). Sometimes a verb in the V. form expresses the idea of, acting the part of, giving onesself out as, e. g. تَنَبَّأَ *to give onesself out for a prophet, to act the part of a prophet.*

§ 22. The VI. stem تَفَاعَلَ, derived from the III. stem, is the reflexive form of this III. stem, and has a reflexive or reciprocal meaning, e. g. تَجَاسَرَ *to prove onesself clever, sharp,* تَقَاتَلَ *to fight one another.*

§ 23. The VII. stem إِنْفَعَلَ (the Hebrew Niphʿal, with connective Alif after § 6 a), mostly derived from the I. stem, is a middle or reflexive form of this I. stem, e. g. كَسَرَ *to break,* إِنْكَسَرَ *to go to pieces, to break up.*

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§ 24. The VIII. stem اِفْتَعَلَ (with connective Alif § 6 a) is likewise a middle and reflexive form, for the most part of the I. stem, e. g. اِعْتَرَضَ *to oppose one'sself;* sometimes also with reciprocal meaning, e. g. اِخْتَصَمَ *to quarrel with one another.*

Rem. In the case of roots beginning with ص, ض, ط, ظ the ت of the VIII. stem is changed to the emphatic ط, and in the case of dentals is even assimilated to the first radical, e. g. اِصْطَبَغَ instead of اِصْتَبَغَ of صَبَغَ; اِظَّلَمَ or اِطَّلَمَ instead of اِظْتَلَمَ from ظَلَمَ; likewise ت is sometimes assimilated to a preceding ث, e. g. اِثَّبَتَ or اِتَّبَتَ from ثَبَتَ prop. اِثْتَبَتَ; after د, ذ, ز the ت is changed to the soft د, e. g. اِزْدَادَ instead of اِزْتَادَ from زَادَ; اِدَّرَكَ instead of اِدْتَرَكَ.

§ 25. The IX. stem اِفْعَلَّ (likewise the XI. اِفْعَالَّ, both with connective Alif) are used of verbs which expressed the possession of inherent qualities, or bodily deformities, e. g. from the stem صفر: اِصْفَرَّ *to be yellow;* from the stem عور: اِعْوَرَّ *to be one eyed.*

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§ 26. The X. stem إِسْتَفْعَلَ (with connective Alif) is in the first instance a reflexive of the IV. stem أَفْعَلَ, e. g. from the stem وحش, IV. أَوْحَشَ *to sadden*, X. إِسْتَوْحَشَ *to sadden one'sself, to make one'sself sad.* Very frequently the X. stem denotes also the wishing or begging something for one'sself, e. g. from أَغْفَرَ *to pardon*, X. إِسْتَغْفَرَ *to beg for pardon*; or to consider a thing to be so and so, e. g. from وَجَبَ *to be necessary*, IV. أَوْجَبَ *to make necessary*, X. إِسْتَوْجَبَ *to consider something necessary.*

§ 27. The stems with four radicals are denoted in the nominal and verbal forms by the paradigm فَعْلَلَ (i. e. with the help of a fourth radical added to فَعَلَ), and have two chief forms, of which the first corresponds to the II. stem of the triliteral verb, the second تَفَعْلَلَ corresponds to the V. stem of the triliteral verb, e. g. كَبْكَبَ *to throw down*, تَكَبْكَبَ *to fall down.*

REM. The stems III. إِفْعَنْلَلَ and IV. إِفْعَلَلَّ (the latter corresponding to the IX. stem of the triliteral verb) are rare, e. g. إِطْمَأَنَّ *to be quiet*, from a stem طَمْأَنَ.

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§ 28. A *Passive* stands alongside of the *Active*: it is formed in the Perfect in such a manner that the series *u-i-a* (*i* with the second, and *a* with the third radical) takes the place of the *a* vowels, e. g. Act. I.: فَعَلَ, Pass.: فُعِلَ; the additional syllables of the derived forms likewise receive the vowel *u*, e. g. Pass. V تُفُعِّلَ, VIII أُفْتُعِلَ (with connective Alif).

§ 29. The Arabic verb has two principal tenses, a *Perfect*, which in general represents a finished action; and an *Imperfect*, which in general represents an unfinished action. The Imperfect is formed by the addition of the prefix يَ *ya* in the Act. of the I., V., VI., VII., VIII., IX. and X. forms; and of the prefix يُ *yu* in the Act. of the II., III., IV. and in the Pass. of all forms. The second radical receives in the I. stem the vowel *u, i* or *a,* which is specially mentioned in the dictionary in the case of each verb (e. g. Imp. *u*). Those Verbs, which in the Perf. have the form فَعِلَ (with *i* vowel), as well as all Passives, have *a* in the second radical of the Imperf., thus Imperf. Act. يَفْعَلُ; Pass. يُفْعَلُ. As regards the derived stems the second radical always receives *i* (with the exception of the V. and VI. stems, which have *a*), e. g, Imperf. II. يُفَعِّلُ but V. يَتَفَعَّلُ.

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§ 30. In the Imperfect different moods are distinguished, viz. *Indicative, Subjunctive* and *Jussive.* They are distinguished as follows; in the Indicative the last radical, when it closes the word, is always pronounced with *u*, e. g. يَفْعَلُ, Imperf. III. يُقَاتِلُ; in the Subjunctive with *a*, e. g. يَفْعَلَ; and in the Jussive is left without a vowel, e. g. يَفْعَلْ. Besides these there is a double modus energicus, which is formed by affixing the syllables *anna* or *an* to the Imperfect, thus يَفْعَلَنَّ or يَفْعَلَنْ.

Rem. As the modus energicus is of relatively rare occurrence, it is given in the Tables only in the paradigms of the usual strong verb. In the remaining verbs it can be easily formed after the analogy of these.

§ 31. The Imperative agrees in vocalisation and ending with the Jussive; except that there is no prefixed يِ. In the Imperative of the I. stem, when the first consonant has no vowel, an auxiliary vowel is in all cases prefixed (i. e. with a connective Alif); this vowel however vanishes in pronunciation when the word no longer stands alone, e. g. اِفْعَلْ but قَالَ ٱخْرُجْ, likewise in the VII.—X. stems. The Imperative has the same energetic by-forms as the Imperfect.

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Rem. In the Imperative of the I. stem *u* is used as the auxiliary vowel if the second radical has *u*, e. g. اُقْتُلْ; on the other hand *i* is used, if the second radical has *a* or *i*, e. g. اِفْعَلْ, اِزْبِنْ.

§ 32. In the Perfect, Imperfect and Imperative besides Singular and Plural there are also Dual forms of the second and third persons. The verbs are inflected by the addition of modified and shortened forms of the personal pronouns or nominal Dual and Plural endings (cf. on the endings *āni* and *ūna* of the the Imperf. Indic. § 53 a) to the stem forms فَعُلْ and يَفْعِلْ. These latter endings, like the ending *īna* of the II. Pers. Fem. Sing. Imperf., reject the syllable *na* in the Subjunctive, Jussive, and Imperative. The ا, which is found after the final ـُو in the Perf. and in these forms of the Imperfect and Imperative, has no effect on the pronunciation cf. § 2 e.—In the Imperfect in place of the prefix يـ of the 3. Masc., the prefix تـ is used for the forms of the 2. Pers., and those of the 3. Fem. (except the 3. Fem. Plu.); for the 1. Sing. أ, is used, and نـ for the 1. Plu.

Rem. In the Imperfect of the derived stems, which have the prefix تَـ (V. and VI.), an Aphæresis

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of the personal prefix تَ is sometimes found, e. g. تَفَعَّلُ instead of تَتَفَعَّلُ.

§ 33. The participles—the active is generally called *nomen agentis* the passive *nomen patientis*—are in all derived stems formed by the prefixing of the syllable مُ *mu*; in the Act. the second radical has *i*, in the Pass. *a;* e.g. II. Part. Act. مُفَعِّلٌ; Pass. مُفَعَّلٌ. The Part. Act. and Pass. of the I. stem فَاعِلٌ and مَفْعُولٌ are to be specially noted.

Rem. The Arabic participles as such express no idea of time; hence e. g. قَاتِلٌ can mean also, *one who has killed;* مَقْتُولٌ *one who will,* or *should be killed*

§ 34 a. The Infinitive (*nomen verbi*) of the I. stem has very various forms, and is therefore in the dictionaries given in the case of each separate verb. One of the most common forms is فَعْلٌ, e. g. قَتْلٌ *to kill, killing;* the Infinitives of the verbs فَعِلَ (§ 28) are as a rule فَعَلٌ, e. g. from غَضِبَ: غَضَبٌ *a being angry.* The form فُعُولٌ is also frequent. Infinitives with prefixed مَ are likewise found, e. g. دُخُولٌ or مَدْخَلٌ (for several forms from the same verb often occur together, sometimes with modifications of meaning) from دَخَلَ *to enter.*

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b. The Infinitive of the II. stem is تَفْعِيلٌ or تَفْعِلَةٌ (the latter form always with verbs ult. ى); the Infinitive of the III. stem is فِعَالٌ or مُفَاعَلَةٌ (the latter form is like the Part. Pass. with the fem. ending). The Infinitives of the IV., VII., VIII., IX. and X. stems are formed by the insertion of an *ā* before the last radical; before this *ā* all other *ă*'s of the Perf. become *ĭ*'s, IV. إِفْعَالٌ, VII. اِنْفِعَالٌ (with connective Alif), VIII. اِفْتِعَالٌ (id.), IX. اِفْعِلَالٌ (id.), X. اِسْتِفْعَالٌ (id.) The Infinitives of the V. and VI. stems take *u* after the second radical, V. تَفَعُّلٌ, VI. تَفَاعُلٌ.

Rem. The Arabic Infinitives contain no temporal idea, and can stand equally well either in an active or in a passive sense, e. g. قَتْلٌ *a killing*, or *a being killed.*

The conjugation of the quadriliteral verbs is shown in the table of paradigms No. III.

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§ 35. The verba mediæ geminatæ, i. e. those verbs, the second and third radicals of which are identical, e. g. فَرَّ, (cf. the table of paradigms No. V—VII) must also be reckoned among the common strong verbs.

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a. A contraction of the last two radicals occurs in all those cases, in which the first, second, and third radical are pronounced with short vowels, e. g. فَرَّ from فَرَرَ (uncontracted verbs of the forms فَعِلَ and فَعُلَ sometimes occur); 3. S. Imperf. VII. يَنْفَرُّ from يَنْفَرِرُ; likewise if after two short vowels the third radical has a long vowel, e. g. 3. Dual Masc. Perf. فَرَّا from فَرَرَا, in most cases when the first radical has an *ā*, e. g. 3. Perf. III. فَارَّ from فَارَرَ (in Pass. however فُورِرَ).

b. If the first radical is vowelless, and the second is furnished with a short vowel, contraction takes place, and the vowel of the second radical is thrown backward on to the first, e. g. 3. S. Imperf. Act. يَفِرُّ instead of يَفْرِرُ; Pass. يُفَرُّ for يُفْرَرُ; on the other hand contraction does not take place, when the vowel of the second radical is long, e. g. فِرَارٌ.

c. If the third radical is vowelless, contraction does not take place, e. g. فَرَرْتَ.

Rem. 1. In the Jussive (يَفْرِرْ) and Imperative (اِفْرِرْ) contracted forms occur, notwithstanding the

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above rule; in these cases an auxiliary vowel is used to preserve the reduplication of the third radical, e. g. 3. Imperf. Jussive I. يَفِرَّ, 2. Imperat. فِرِّ or فِرَّ.

Rem. 2. These same rules which regulate the contraction of verbs, are also of force for the formation of derived nouns. Thus e. g. مَفْرَرٌ becomes مَفَرٌّ after rule b; مَفَارِرُ becomes مَفَارٌّ after rule a; on the other hand فَرِيرٌ, فُرُورٌ &c. remain uncontracted.

§ 36. The verbs, which have a ء Hamza as the first, second, or third radical, are for the most part regular; in certain cases و or ى (without points) is used as the bearer of Hamza after § 4 b, or Hamza receives no bearer at all, e. g. 3. S. Imperf. Pass. of أَثَرَ: يُؤْثَرُ; 3. S. masc. Perf. Act. خَطِئَ fem. خَطِئَتْ; 2. Imperat. I. of هَنَأَ: إِهْنِئْ *ihni'*; 3. S. Imperf. of سَأَلَ: يَسْأَلُ; Partic. Pass. of خَطِئَ; مَخْطُوءٌ. Sometimes according to § 7 an آ takes the place of two ا's, e. g. 3. Perf. III. of أَثَرَ, آثَرَ instead of أَاثَرَ; VI. of لَأَمَ: تَلَاءَمَ. While in all these cases the ء can be easily recognised as the third radical of the verb, there are some cases in which it is more difficult to distinguish the *verba hamzata*, because the ء occasionally van-

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nishes altogether. The following are the most important cases of this sort:

a. ءْ loses (cf. § 7) its consonantal character after أَ, أُ, إِ; thus there arise, in place of *'a'*, *'u'*, *'i'*, simple *'ā, 'ū, 'ī,* e. g. 3. Perf. IV. from أَثَرَ = آثَرَ instead of أَأْثَرَ; 3. Perf. Pass. IV. from أَثَرَ = أُوثِرَ instead of أُؤْثِرَ. So also Imper. I إِيثِرْ instead of إِئْثِرْ.

b. In the Imper. I the verbs أَخَذَ *to take,* أَكَلَ *to eat,* أَمَرَ *to command* reject the ء; thus خُذْ, كُلْ, مُرْ; so from سَأَلَ *to ask*, the 2. mas. Imper. is سَلْ or إِسْأَلْ, while the fem. is سَلِي, and the 2. Pl. سَلُوا.

c. In the VI. stem the ء of verba primæ hamzatæ is sometimes changed to و, e. g. تَوَامَرَ instead of تَآمَرَ (for تَأَامَرَ).

d. In the VIII. stem the ء of verba primæ hamzatæ is assimilated to the following ت, whereby تّ arises, e. g. اِتَّخَذَ instead of original اِئْتَخَذَ.

Rem. The same orthographical rules, which regulate the inflection of the verba hamzata, are of force also in the formation of nouns, e. g. مِئْثَرَةٌ from أَثَرَ; سُؤْلٌ from سَأَلَ; also سُؤَالٌ; سُوءٌ from سَآءَ mediæ و.

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The weak verbs.

§ 37. The weak verbal stems are those which have a و or a ى as first, second, or third radical.

Rem. For the convenience of the learner, the old view is retained in the remarks following, viz, that these radicals و and ى had originally in all cases the value of consonants.

§ 38. The *verba primæ* و *and* ى (cf. Table of Paradigms No. VIII) differ from the strong verb in the following points:

a. In the Imperfect and Imperativ I those verbs primæ و, which have *i* (cf. יֵלֵד) with the second radical, reject the first radical, e. g. وَلَدَ *to bear, bring forth,* Imperf. يَلِدُ, Imper. لِدْ.

Some verbs it is true, which have *a* in the Imperf. with the second radical, nevertheless reject the وَ, e. g. وَضَعَ *to lay,* Imperf. يَضَعُ; likewise وَقَعَ *to fall,* وَهَبَ *to give,* &c. (see the dictionary).

b. ـِوْ *iw* is changed to ـِيـ *ī*; ـُيْ *uy* to ـُو *ū*, e. g. Inf. IV from وقع (prop. إِوْقَاعٌ) = إِيقَاعٌ; Imperf. IV from يَقِظَ *to be watchful* (prop. يُيْقِظُ) = يُوقِظُ.

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c. In the VIII. stem the first radical is assimilated to the following ت, e. g. from وَعَدَ, *to promise*, اِتَّعَدَ instead of اِوْتَعَدَ.

Rem. The same rules are in force for the formation of nouns, e. g. from وَعَدَ Imperf. I يَعِدُ the noun عِدَةٌ is formed; from وَدَعَ, *to leave, allow*, Imperf. يَدَعُ, the noun دَعَةٌ; from وَلَدَ, the noun مِيلَادٌ (for مِوْلَادٌ) *time of birth.*

§ 39. The *Verba mediæ* و *and* ى vocalise their second radical in the I., IV., VII., VIII. and X. stems according to the following rules:

a. If the third radical has a vowel, there arises

ā from ـَوَ	e. g.	قَالَ	from	قَوَلَ	(3. Perf. I)
" ـَيَ	"	سَارَ	"	سَيَرَ	(3. Perf. I)
" ـْوَ	"	يَخَافُ	"	يَخْوَفُ	(3. Imperf. I)
" ـْيَ	"	يُسَارُ	"	يُسْيَرُ	(3. Imperf. Pass. I)
" ـَوِ	"	يَنْقَالُ	"	يَنْقَوِلُ	(3. Imperf. VII)
" ـَيِ	"	يَسْتَارُ	"	يَسْتَوِرُ	(3. Imperf. VIII).

If however in these cases the third radical is vowelless, the *ā* is shortened to *ă;* only in the Perf. I. ـَوَ and ـَيَ become *ŭ* and *ĭ* respectively (not *a* as in

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קַמְתָּ), e. g. 2. Perf. I قُلْتَ instead of قَوَلْتَ, سِرْتَ instead of سَيَرْتَ (so خَافَ from خَوِفَ, 2. Perf. I however خِفْتَ instead of خَوِفْتَ); on the other hand according to the above rule, 2. Perf. IV أَقَلْتَ instead of أَقْوَلْتَ, 3. Jussive Pass. I يُسَرْ from يُسَارْ (يُسْيَرْ), &c.

REM. The Jussive of the verb كَانَ *med.* و (*to exist, to be*) can reject the *n* in those forms in which no inflectional affixes are added, e. g. يَكُ alongside of يَكُنْ.

b. If the third radical has a vowel there arises

ū from ـُوْ e. g. يَقُولُ from يَقْوُلُ (3. Imperf. I)
" ـُوْو " مَقُولٌ " مَقْوُولٌ (Part. Pass. I).

If the third radical is vowelless, *ū* is shortened to *u*, e. g. قُلْ 2. Imper. I.

c. If the third radical has a vowel, there arises

ī from ـْيِ e. g. يَسِيرُ from يَسْيِرُ (3. Imperf. I)
" ـْوِ " يُقِيلُ " يُقْوِلُ (3. Imperf. IV)
" ـُيِ " سِيرَ " سُيِرَ (3. Perf. Pass. I)
" ـُوِ " قِيلَ " قُوِلَ (3. Perf. Pass. I)
" ـْيُو " مَبِيعٌ " مَبْيُوعٌ (Part. Pass. I).

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If the third radical is vowelless the ī is shortened to ĭ, e. g. يَسِرْ 3. Jussive I from يَسِيرْ; قِلْتَ 2. Perf. Pass. I from قِيلْتَ.

d. ـَاوِ and ـَايِ become in the Partic. Act. I ـَاء, e. g. قَآئِلٌ instead of قَاوِلٌ (on Medda cf. § 7).

e. The Infinitives of the IV. and X. forms receive the fem. ending to compensate for the shortening, e. g. إِقَالَةٌ instead of إِقَالٌ from إِقْوَالٌ.

Rem. The above rules a—c are in full force also for the nominal derivatives from verbal stems mediæ و and ى, e. g. مَقَالٌ from مَقْوَلٌ, دَارٌ from دَوَرٌ, بَاعَةٌ from بَيَعَةٌ. Likewise according to c مَسِيرٌ arises from مَسْيِرٌ; مِيتَةٌ from مِوْتَةٌ; ثِيَابٌ from ثِوَابٌ.

§ 40. In those verbs, which have و or ى as *third radical*, these half-consonants are in many cases vocalised, or altogether rejected. Moreover the verbs ultimæ و pass over into verbs ultimæ ى in all derived stems (e. g. 3. Perf. II غَزَّى), also in the Partic. Act. I, the Perf. and Imperf. Pass. I (غُزِىَ), likewise in those verbs which have the form فَعِلَ (e. g. رَضِىَ for رَضِوَ). The following rules are observed in the case of these stems:

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a. ـَوَ *awa* and ـَىَ *aya* become *ā* (cf. § 39 a); in the case of verbs ult. و this *ā* is written with ا, e. g. غَزَا from غَزَوَ, in the case of verbs ult. ى this *ā*, when it is final, is written with ى (cf. § 2 d), e. g. رَمَى (with suffix however generally رَمَاهُ): 3. Imperf. Subj.: يَرْضَى instead of يَرْضَيَ. The 3. fem. Sing. Perf., which is shortened, forms an exception, e. g. غَزَتْ where غَزَاتْ from غَزَوَتْ would have been expected (similarly also the 3. fem. Dual غَزَتَا).

b. Apart from the verbs, which in the Perf. have فَعِلَ, and in the Imperf. يَفْعَلُ (cf. § 17), the verbs ultimæ و take the vowel *u* on the second radical of the Imperf. I, the verbs ultimæ ى take the vowel *i* in the Imperf. I. The language however does not tolerate وُ *wu* and يُ *yu* as final syllables after a preceding vowel, but changes

ـُوُ *uwu* into *ū* e. g. يَغْزُو for يَغْزُوُ from غَزَا
ـِيُ *iyu* „ *ī* „ يَرْمِى „ يَرْمِيُ „ رَمَى
ـَىُ *ayu* „ *ā* „ يَرْضَى „ يَرْضَيُ „ رَضِىَ

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In the Jussive and Imperative these long final syllables are changed to short ones, e. g. Jussive يَغْزُ, يَرْمِ, يَرْضَ; Imper. اُغْزُ, اِرْمِ, اِرْضَ.

c. The endings *ū* (3. masc. Plu. Perf. cf. § 32), *īna* (2. fem. Sing. Imperf.), and *ūna* (3. and 2. masc. Plu. Imperf.), which begin with a vowel; as well as the endings *ī* and *ū* shortened from the two latter, which are used for the Subjunctive, Jussive and Imperative, are by rejection of the last radical added directly to the second, when this has another vowel than *a*; if the second radical has *a* these suffixes combine with it to a diphthong, e. g. 3. Pl. Perf. غَزَوْا instead of غَزَوُوا, رَمَوْا instead of رَمَيُوا but رَضُوا instead of رَضِيُوا; 3. Pl. Imperf. يَغْزُونَ instead of يَغْزُوُونَ; يَرْمُونَ instead of يَرْمِيُونَ; يَرْضَوْنَ instead of يَرْضَيُونَ.

Rem. The above rules hold good for the formation of the participles and the Infinitive, as also for the formation and the inflection of nouns — the following should be noted here:

a. After a vowelless consonant وْ, وٌ and ىٌ, ىْ remain unchanged, e. g. اَلْغَزْوُ *algazwu,* غَزْوٌ *gazwun,* اَلرَّمْيُ *arramyu,* رَمْيٌ *ramyun.*

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b. After an *a* or *i* vowel يُ (which is chiefly to be considered) coalesces into its corresponding long vowel, e. g. اَلرَّامِى (*ar-rāmī*) from اَلرَّامِيُ, اَلْمُرَمَّى (*al-murammā*) from اَلْمُرَمَّيُ (cf. above rule b); ـِيٌ *iyun* becomes *ĭn*, ـَيٌ *ayun* becomes *ăn*; in the case of the latter, notwithstanding the shortness of the vowel, ى is orthographically retained in writing, e. g. Part. Act. I رَامٍ *rāmin* from رَامِيٌ, مُرَمًّى *muramman* from مُرَمَّيٌ; so also هُدًى *hudan* instead of هُدَيٌ.—Likewise from عَصَوٌ is formed عَصًا *'aṣan;* without the nunation اَلْعَصَا.

c. From ـُيٌ arises ـِيٌ and from this ـٍ according to the rule Rem. b, e. g. Inf. V after the form تَفَعُّلٌ: تَرَمُّيٌ = تَرَمِّيٌ = تَرَمٍّ. — ـُوٌّ maintains its position, e. g. Part. Pass. I from غَزَا after the form مَفْعُولٌ: مَغْزُوُوٌ for which مَغْزُوٌّ is written.—ـُوىٌ on the other hand in the same form becomes ـِيىٌ written ـِيٌّ e. g. مَرْمُوىٌ = مَرْمِيٌّ.

d. The syllables وٌ and يٌ (similarly also وُ and يُ) pass over into ءٌ, ءُ after a preceding *ā*, the half-vowel being changed to Hamza, e. g. Inf. IV إِرْمَآءٌ instead of

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إِرْمَاءً (on Medda cf. § 7 b); similarly without the Nunation اَلْإِرْمَآءُ; سَرَآءُ instead of سَرَاوٌ.

e. The inflectional endings *ūna* and *īna* of nouns (cf. § 53 a) are added to nouns ending in *in* and *an* (Rem. b) in accordance with the rules given under c, e. g. رامٍ Plu. Nom. رَامُونَ, Gen. Acc. رَامِينَ; on the other hand مُرَمًّى Nom. Pl. مُرَمَّوْنَ, Gen. Acc. مُرَمَّيْنَ cf. the Table of Paradigms No. XX.

§ 41. Of doubly weak verbs the following are to be chiefly considered:

a. Verba primæ و and ultimæ ى, e. g. وَقَى, Imperf. according to § 38 a and 40 b يَقِى, Jussive يَقِ, Imper. properly قِ, instead of which قِهْ is written.

b. The verb رَأَى *to see*, which in the Imperfect elides the Hamza and throws back its vowel *a* on to the first radical, thus يَرَى *yarā* instead of يَرْأَى *yar'ā*, 3. Plu. يَرَوْنَ, Imperat. رَ or رَهْ, fem. رَىْ. Similarly the IV. form, meaning *to show*, runs أَرَى instead of أَرْأَى, Imperf. يُرِى instead of يُرْئِى; Perf. Pass. أُرِىَ instead of أُرْئِىَ, &c.

c. The verb حَىَّ *to live*, prop. حَيِىَ; Imperf. يَحْيَا (cf. Rem. to § 2 d) after the analogy of verbs ult. ى,

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or يَحَيَّ after the analogy of verbs mediæ geminatæ: Perf. X اِسْتَحْيَى or اِسْتَحْيَا and alongside these forms also contracted اِسْتَحَى (*to be ashamed*).

§ 42. لَيْسَ *there is not* (compounded of the negative لَا and the unused noun أَيْسٌ יֵשׁ) is inflected as follows:

	Sing.	Dual	Plural
3. masc.	لَيْسَ	لَيْسَا	لَيْسُوا
3. fem.	لَيْسَتْ	لَيْسَتَا	لَسْنَ
2. masc.	لَسْتَ	لَسْتُمَا	لَسْتُمْ
2. fem.	لَسْتِ		لَسْتُنَّ
1.	لَسْتُ		لَسْنَا

§ 43. The verbs of praise and blame نِعْمَ *to be good*, بِئْسَ *to be bad*, which are seldom conjugated, are of irregular form.

§ 44. The so-called forms of admiration are treated by the Arabs as special forms; they are properly 3. Perfects, and 2. Imperatives of the IV. stem, which have received a peculiar meaning, e. g. مَا أَفْضَلَ زَيْدًا prop. *what has made Zaid excellent?* or أَفْضِلْ بِزَيْدٍ prop. *make Zaid excellent!* which mean, *how excellent is Zaid!*—The verba mediæ و and ى

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take the strong formation in these forms, e. g. مَا أَهْوَنَ هٰذَا *how easy this is!*

§ 45. The addition of pronominal suffixes (§ 11 b) alters the form of the verbs only to a slight extent. An ا, standing after ـُو *ū*, falls away, e. g. قَتَلُوهُ; the 2. fem. Sing. Perf. lengthens its final vowel e. g. ضَرَبْتِينِي. The ending تُمْ of the 2. Plu. Perf. becomes تُمُو, e. g. قَتَلْتُمُونِي compounded of قَتَلْتُمْ and the suffix of the 1. Sing.; the ending *ūna* of the Imperf. sometimes becomes *ū*, e. g. يَقْتُلُونَكِ or يَقْتُلُوكِ 3. Plu. Imperf. with the suffix of the 2. Sing. fem.

§ 46. a. When the object consisting of a personal pronoun is to be placed before the verb for the sake of emphasis, the nominal suffix added to the nominal sign of the accusative إِيَّا (אֵת, את; إِيَّا with the suffix of the 1. Sing. is إِيَّاىَ) is used instead of the verbal suffix immediately connected with the verb, e. g. إِيَّاكَ نَعْبُدُ *to thee we pray.*

b. The Arabic verb can have two suffixes connected with it at the same time; in this case the pronoun of the first person precedes that of the second and third, the pronoun of the second person precedes that

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of the third, e. g. أَعْطَانِيهِ *he gave it me;* frequently however instead of two suffixes the periphrasis with إِيَّا is used especially when both suffixes are of the third person, e. g. زَوَّجَهُ إِيَّاهَا *he let him marry her.*

Chapter III.

The Noun.

a. The formation of nouns.

§ 47. The Arabic nouns (substantive and adjective) are either primitive, e. g. ثَوْرٌ *ox,* رِجْلٌ *foot,* or derivative, i. e. derived either 1) from verbal stems, or 2) from other nouns. To the former, the deverbalia, the participles and infinitives, mentioned already in §§ 33 and 34, belong. Besides the participles there are a number of verbal adjectives of which the following forms are to be particularly noted:

a. The form فَعِيلٌ, which occurs in a passive and in an active sense, e. g. قَتِيلٌ *killed,* شَهِيدٌ *a witness,* خَصِيمٌ *one, who strives with another,* (in the sense of مُخَاصِمٌ Part. Act. III).

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Rem. Nouns of the form فَعِيلٌ, derived from verbal stems med. و and ى, modify this form to فَيِّلٌ, e. g. سَيِّدٌ *lord* instead of سَوِيدٌ (from which in the first place سَيْيِدٌ would arise).

b. فَعُولٌ, e. g. كَذُوبٌ *lying* (frequently an intensive form).

c. أَفْعَلُ, this form denotes colours and bodily defects, e. g. أَصْفَرُ *yellow;* أَعْمَى for أَعْمَيُ (cf. § 40 Rem. b) *blind.*

As intensive forms the following may be noted:

d. فَعَّالٌ intensive form to فَاعِلٌ and other verbal adjectives, e. g. كَذَّابٌ *lying;* this form serves at the same time to denote *nomina opificum,* e. g. نَجَّارٌ *joiner.*

e. Very frequently the form أَفْعَلُ is derived from adjectives in the sense of an elative (generally so called because it includes both comparative and superlative), e. g. حَسَنٌ *beautiful,* elative أَحْسَنُ *more beautiful, most beautiful;* صَغِيرٌ *small, young,* elative أَصْغَرُ *smaller, younger, smallest, youngest;* عَلِيٌّ *high,* elative أَعْلَى *higher, highest.* The elatives, when they stand as predicates, do not change their form in

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regard to gender and number (e. g. أَنْتِ أَحَقُّ بِهِ *thou* [fem.] *art more worthy of it*): in the sense of superlatives they are mostly determinate (§ 56 cf. the French "le plus"), in the sense of comparatives indeterminate, and are then construed with the preposition مِنْ (in the sense of our "than").

§ 48. Further to the nomina deverbalia the following especially belong:

a. The nouns of place and time formed with the prefix مَ *ma*, e. g. مَكْتَبٌ *the place for writing, the school*; مَقَامٌ (from مَقْوَمٌ after § 39 Rem.) *the spot where one stands, place*; مَرْعًى (from مَرْعَىٌ after § 40 Rem. b) *the place for pasturage, the pasture*; also with the fem. ending, e. g. مَقْبُرَةٌ *place for burial.*

Rem. Nomina loci et temporis of the derived stems have the form of the Participle Passive, e. g. مُتَوَضَّأٌ (from the V. stem) *the place, where the ritual washing is performed*; مُقَامٌ from اقام IV to place) *the spot where something is placed.*

b. The nomina instrumenti, formed with the prefix مِ, e. g. مِحْلَبٌ *milk-pail* from حَلَبَ *to milk*; مِفْتَاحٌ *key* from فَتَحَ *to open.*

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c. The nomina speciei after the form فِعْلَةٌ, e. g. كِتْبَةٌ *the style and manner of writing, the writing* (*"the hand."*)

§ 49. To the denominatives the following classes of nouns specially belong:

a. Those nouns which are derived from others by by means of the ending ـِىٌّ (corresponding to the hebr. ـִי, fem. ـִיָּה beside ـִית) and following the Arabic grammarians are called relative (adjectival) nouns, nouns of relation, e. g. أَرْضِيٌّ *belonging* (related) *to the earth* (أَرْضٌ), *earthy;* شَامِيٌّ *belonging to* شَأْمٌ *Syria, a Syrian.* On the addition of this ending the feminine termination is rejected, e. g. مَكِّيٌّ (from مَكَّةُ) *an inhabitant of Mecca;* certain changes sometimes occur in the vowels of the words, e. g. مَدَنِيٌّ *an inhabitant of Medina* from اَلْمَدِينَةُ *Medina.* By the addition of the feminine ending (§ 51 a) to these nomina relativa, feminines, e. g. شَامِيَّةٌ *a Syrian woman,* more frequently however abstract nouns are formed, e. g. إِلَاهِيَّةٌ *divinity* from إِلَاهِيٌّ *divine* from إِلَاهٌ *God;* جَاهِلِيَّةٌ *heathenism* from جَاهِلِيٌّ *heathenish* from جَاهِلٌ *ignorant.*

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REM. Formations of nomina relativa with the ending ـٍ, are rare, e. g. from يَمَنٌ *Yemen,* يَمَانٍ (for يَمَانِىٌّ).

b. Nomina deminutiva after the form فُعَيْلٌ are derived from triliteral nouns, e. g. عُبَيْدٌ *a little slave* from عَبْدٌ *a slave.* From quadriliteral nouns the form runs فُعَيْلِلٌ, e. g. عُقَيْرِبٌ *a small scorpion* from عَقْرَبٌ; صُوَيْحِبٌ diminutive from صَاحِبٌ *companion.* Proper names also often have the deminutive form.

b) The Gender of Nouns.

§ 50. The Arabic has two genders, a masculine and a feminine. A number of words are sometimes masculine and sometimes feminine (i. e. their gender is common). Words, which denote feminine beings, collectives, lands, towns, winds, members of the body occurring in pairs &c. are without a feminine ending essentially feminine: the gender is always marked in the dictionary.

§ 51. The following terminations are added as outward signs of the feminine:

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a. most usually the ending ـَةٌ *atun* (or ـَةُ *atu*), e. g. قَاتِلَةٌ *killing* fem. from قَاتِلٌ; مَلِكَةٌ *queen* from مَلِكٌ; فَتَاةٌ *maiden* from فَتًى (§ 40 Rem. b) *youth*. Many words are found only with the feminine ending, e. g. جَنَّةٌ *park, garden, orchard.*

Rem. a. There are however a number of masculine nouns with this feminine ending, e. g. خَلِيفَةٌ *Chalif*, طَلْحَةُ *Talḥa* (a masculine proper name). On the other hand there are feminine nouns, which, because they are essentially feminine, require no feminine termination, e. g. عَاقِرٌ *barren* (of a woman).

Rem. b. The feminine ending ـَةٌ is sometimes added to nouns of general meaning to denote a particular, single instance (nomen unitatis), e. g. ذَهَبَةٌ *a piece of gold, a gold coin* from ذَهَبٌ *gold;* حَمَامَةٌ *a dove* from حَمَامٌ *a flight of doves.* Abstract nouns of singular occurrence are likewise formed by the ending ـَةٌ, e. g. قَعْدَةٌ *a sitting down once* from قَعَدَ *to seat one'sself, sit.*

b. The ending ـَى *ā*, e. g. كُبْرَى fem. of أَكْبَرُ *greater* (elative according to § 47 e); ذِكْرَى *remembrance;* دُنْيَا (§ 2 Rem.) *world;* أُولَى fem. of أَوَّلُ *first.*

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c. The ending ـَـآءُ *â'u*, e. g. صَفْرَآءُ from أَصْفَرُ (adj. after § 47 c); صَحْرَآءُ *desert.*

c. The Inflection of Nouns.

§ 52. The Arabic has three numbers; Singular, Dual and Plural. There are two kinds of Plural, the usual Plural proper called also *Pluralis sanus* (whole or perfect plural) or outer plural; and the collective plural, called also inner, or broken plural (*Pluralis fractus;* cf. § 62 fol.). At present only the former comes under consideration.—Three cases are distinguished; Nominative, Genitive, Accusative.

§ 53. a. The following endings are used in the formation of the Dual and Plural:

Dual Nom.	ـَـانِ (cf. § 32)
„ Gen. and Acc.	ـَـيْنِ (cf. ـַיִם)
Plural mas. Nom.	ـُـونَ (cf. § 32)
„ „ Gen. and Acc.	ـِـينَ (cf. ـִים)
„ fem. Nom.	ـَـاتٌ (cf. ־וֹת)
„ „ Gen. and Acc.	ـَـاتٍ

The inflectional endings of the Sing. are rejected before these endings; instead of the ة of the fem. ending ت is used before the Dual ending (also in the

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Sing. before pronominal suffixes) e. g. جَارِيَةٌ, Dual جَارِيَتَانِ.

b. Many adjectives, as well as a number of substantives, form their plural by affixing the terminations just mentioned. Instances are found of substantives with a fem. termination forming their Plural with a mas. ending (e. g. سَنَةٌ *year,* Plu. سِنُونَ), still more frequently however substantives without a fem. termination form their Plurals with a fem. ending, e. g. حَالٌ *condition*, Plu. حَالَاتٌ; سَمَآءٌ *heaven,* Plu. سَمَاوَاتٌ (with transition of Hamza into Wāw), also written سَمٰوَاتٌ.

§ 54. In regard to the case inflection of the Singular, a distinction must be made between the so-called *Nomina triptota,* i. e. those declinable in full and the so-called *Nomina diptota*, i. e. those not declinable in full. The latter never receive the nunation; and distinguish outwardly, when they are not determined by the article or the addition of a genitive, only two cases.

a. The endings of the triptote noun are as follows:

in the Nom. Sing. ـٌ *un*
in the Gen. „ ـٍ *in*
in the Acc. „ ـًا *an*

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Instead of ـًا only ـً is written with the fem. termination, e. g. رَجُلًا, but مدِينَةً; also فتًى and عَصًا (cf. § 3 b).

b. The endings of the diptote noun are:

in the Nom Sing. ـُ *u*,

in the Gen. and Acc. Sing. ـَ *a*.

In the dictionary the triptote are distinguished from the diptote nouns by the nunation being always written over the former, e. g. رَجُلٌ *a man;* while this is wanting with the diptota, e. g. أَسْوَدُ.

§ 55. Whole classes of nouns are always diptote, e. g.

a. All proper names which are feminine or have the feminine ending, e. g. فاطِمَةُ, مِصْرُ (*Egypt*), as fem. proper names; طَلْحَةُ, as the proper name of a man. Besides these the greater number of those proper names which are originally foreign to Arabic, e. g. إِبْرَاهِيمُ *Abraham.*

b. Many so-called broken plurals; cf. § 63, Nos. 20, 22, 25, 26, 29, 30.

c. Adjectives of the form أَفْعَلُ (§ 47 c, e).

d. Adjectives of the form فَعْلَانُ, which in the fem. have the form فَعْلَى, e. g. غَضْبَانُ *angry,* fem. غَضْبَى.

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e. Feminines formed with the endings ـَى or ـَآءُ (§ 51 b, c). Cf. also the inner plurals § 63, Nos. 21, 28.

§ 56. The fact of a noun's being determinate or indeterminate affects the inflection of the Sing. and of the fem. Plu. A noun is determinate:

a. Essentially, as a proper name, e. g. مُحَمَّدٌ *muḥammadun* Muhammed; أَحْمَدُ *aḥmadu* Ahmed.

b. By means of the article, e. g. فَرَسٌ *a horse*, اَلْفَرَسُ *the horse.* (Certain proper names also always have the article, e. g. اَلْحَارِثُ *al-ḥāriṯu.*)

c. By the addition of a following genitive (noun or pronominal suffix), by which the nomen regens is placed in the status constructus, e. g. فَرَسُ ٱلرَّجُلِ *the horse of the man,* فَرَسُهُ *his horse.*

The inflectional endings of a noun determined by the article (b) or by a following genitive (c), so far as they do not agree with those of an indeterminate noun, are as follows:

Sing.	Nom.	ـُ
„	Gen.	ـِ
„	Acc.	ـَ
Plu. fem.	Nom.	ـُ
„ „	Gen.	ـِ

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i. e. the nunation is in all cases rejected. All triptote and diptote nouns receive these endings, when they are determined by the article or by annexation, e. g. Nom. أَسْوَدُ, Gen. Acc. أَسْوَدَ; but Nom. اَلْأَسْوَدُ, Gen. اَلْأَسْوَدِ, Acc. اَلْأَسْوَدَ.

§ 57. Before a following genitive (noun or pronominal suffix according to § 56 c) the endings نِ of the Dual and نَ of the Plural fall away, e. g.

Dual Nom. of عَبْدٌ = عَبْدَانِ, but عَبْدَا ٱلْوَزِيرِ *the two slaves of the Vizier.*

Dual Gen. and Acc. عَبْدَيْنِ. but ضَرَبْتُ عَبْدَىْ عُمَرَ *I have beaten the two slaves of Omar* (before a connective Alif, e. g. عَبْدَيِ ٱلْوَزِيرِ, cf. § 6 e).

Plu. Nom. of قَصَّابٌ *slaughterer, executioner* = قَصَّابُونَ, but قَصَّابُو ٱلْمَلِكِ *the executioners of the king* (in such a case an Alif without effect on the pronunciation is sometimes inserted after the *ū*; قَصَّابُوا ٱلْمَلِكِ, cf. § 2 e).

Plu. Gen. and Acc. قَصَّابِينَ, but رَأَيْتُ قَصَّابِى ٱلْمَلِكِ *I have seen the executioners of the king.*

For the inflection of nouns in *in* and *an* cf. § 40 Rem. e.

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§ 58. On the forms of the suffixed pronouns cf. § 11 b—d. Before the suffixed pronoun of the 1. Sing. the short inflectional endings of the stat. constr. of nouns fall off, e. g. قَصَّابِى. The suffix of the 1. Sing. takes the form ىَ after final *ā, ī* or *ai*, e. g. to the Nom. Dual قَصَّابَاىَ; to فَتَى, فَتَاىَ (§§ 2 d; 40 Rem. b); to the Gen. and Acc. Plu. قَصَّابِىَّ; to قَاضِى (§ 40 Rem. b), قَاضِىَّ; to the Gen. and Acc. Dual قَصَّابَىَّ. The final *ū* of the stat. constr. Plu. mas. is changed to *ī* before the affixed ىَ, e. g. قَصَّابُو becomes قَصَّابِى, and this with the suffix of the 1. Sing. قَصَّابِىَّ (no longer to be distinguished from the form of the Gen. and Acc. Plu.). The same thing happens with the ending *au* of stems ult. ى (cf. Table XX), e. g. مُصْطَفَوْ becomes مُصْطَفَىْ, and this with the suffix مُصْطَفَىَّ (also no longer to be distinguished from the form of the Gen. and Acc.)

For the foregoing cf. the paradigms of nominal inflection in Tables XVIII fol.

§ 59. In the case of substantival outer plurals, which are formed from mas. or fem. nouns with one short vowel (i. e. فَعْلٌ, فِعْلٌ, فُعْلٌ und فَعْلَةٌ, فِعْلَةٌ, فُعْلَةٌ), the second radical frequently receives a vocalic

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addition, which either is similar to the vowel of the first radical, or else is *ă*, e. g. أَرْضٌ *earth* Plu. أَرَضُونَ, more seldom أَرْضُونَ, and أَرَضَاتٌ more seldom أَرْضَاتٌ; ظُلْمَةٌ *darkness*, Plu. ظُلُمَاتٌ alongside ظُلَمَاتٌ and ظُلْمَاتٌ. This is often the case with the Plu. to the form فَعْلَةٌ, e. g. طَعْنَةٌ (§ 51 Rem.) *a single blow, thrust,* Plu. طَعَنَاتٌ *some blows, thrusts.*

§ 60. Before the word اِبْنٌ *son* (which is then written without the ا) a proper name loses the nunation in the case mentioned § 6 f 2, e. g. مُسْلِمُ بْنُ ٱلْوَلِيدِ *muslimu-bnu-lwalīdi* "Muslim the son of al-Walīd". While زَيْدٌ ٱبْنُ بِشْرٍ *zaiduni-bnu bischrin* (§ 6 e) means "Zaid is the son of Bishr."

§ 61. After the vocative particle يَا the noun follows in the Nom., but without the nunation, e. g. مُحَمَّدٌ *Muhammed,* يَا مُحَمَّدُ *O Muhammed.* But if any complement whatever (e. g. an object or a genitive) is added to the noun standing in the vocative, the person addressed is put in the accusative, e. g. عَبْدُ ٱللّٰهِ: يَا عَبْدَ ٱللّٰهِ *O Abdallah! (O servant of God!)*; يَا بَنِي كِنْدَةَ *O Banu Kinda!* i. e. members of the tribe Kinda (where بَنِي, cf. § 57, is the form of the

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stat. constr. from بَنِينَ).—After the vocative particle أَيُّهَا (before which يَا also can stand) a determinate Nom. always follows, e. g. يَا أَيُّهَا ٱلنَّاسُ *O ye people.*

§ 62. The so-called broken plurals (*Plurales fracti*), called also inner plurals because they are formed, not by affixed terminations, but by internal change, are really only collective forms. Hence the language treats them as feminine Singulars and construes them accordingly, e. g. أَبْوَابٌ مُتَفَرِّقَةٌ *different gates*, where أَبْوَابٌ is the inner plural of بَابٌ (after the form أَفْعَالٌ), the Partic. V is put in the fem. Sing.—The inner plurals are inflected like the singulars, the inflection of which has been discussed in § 54 fol.

§ 63. As a rule the inner plurals are placed in the dictionary alongside the singular of the noun: where this is not the case it is to be assumed that the word has no plural, or only an outer one. Sometimes to one and the same word there are several plural forms, in certain cases each connected with one of its various meanings. Particular forms of the inner plural can as a rule be derived only from particular forms of the singular. Here follows a bare general view of these forms, commencing with the simplest.

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1. فُعْلٌ from أَفْعَلُ (§ 47 c) and its fem. فَعْلَآءُ (§ 51 c), e. g. حُمْرٌ from أَحْمَرُ *red;* سُودٌ from أَسْوَدُ *black;* بِيضٌ (for بُيْضٌ) from أَبْيَضُ *white.*

2. فَعَلٌ (rare) e. g. حَلَقٌ from حَلْقَةٌ *circle.*

3. فِعَلٌ from the Sing. فِعْلَةٌ, e. g. قِطَعٌ from قِطْعَةٌ *piece.*

4. فُعَلٌ mostly from the Sing. فُعْلَةٌ, e. g. عُلَبٌ from عُلْبَةٌ *box;* أُمَمٌ from أُمَّةٌ *a people;* but also from فَعْلَةٌ, e. g. قُرًى (for قُرَيٌ after § 40 Rem. b) from قَرْيَةٌ *village.*

5. فُعُلٌ from various forms of the Singular, e. g. كُتُبٌ from كِتَابٌ *a book.*

6. فِعْلَةٌ, e. g. غِصْنَةٌ from غُصْنٌ *a twig;* إِخْوَةٌ from أَخٌ *brother.*

7. فَعَلَةٌ especially from the Sing. فَاعِلٌ, e. g. كَمَلَةٌ from كَامِلٌ *perfect;* but also from فَعِيلٌ, e. g. سَادَةٌ (for سَيَدَةٌ after § 39 Rem.) from سَيِّدٌ *lord* (cf. § 47 a Rem.).

8. فِعَلَةٌ (rare), e. g. قِرَدَةٌ from قِرْدٌ *ape.*

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9. فُعَلَةٌ from فَاعِلٌ ult. ى, e. g. قُضَاةٌ (for قُضَيَةٌ after § 39 Rem.) from قَاضٍ *judge*.

10. فِعَالٌ a very frequent plural form from various Singulars, e. g. قِدَاحٌ from قِدْحٌ *arrow*.

11. فَعِيلٌ (rare), e. g. حَمِيرٌ from حِمَارٌ *ass*.

12. فُعُولٌ a very frequent plural form from various Singulars, e. g. جُنُودٌ from جُنْدٌ *a band of soldiers*; بُكِيٌّ and (with transition of *u* to *i*) بِكِيٌّ (for بُكُويٌ after § 40 Rem. c) from بَاكٍ *weeping*.

13. فِعَالَةٌ (rare), e. g. حِجَارَةٌ from حَجَرٌ *a stone*.

14. فُعُولَةٌ (rare) e. g. عُمُومَةٌ from عَمٌّ *uncle*.

15. فُعَّلٌ from فَاعِلٌ, e. g. بُهَّلٌ from بَاهِلٌ *a female camel without a brand mark*.

16. فُعَّالٌ from فَاعِلٌ, e. g. كُتَّابٌ from كَاتِبٌ *scribe*.

17. أَفْعُلٌ from various Singulars, e. g. أَرْجُلٌ from رِجْلٌ *foot*.

18. أَفْعِلَةٌ from various Singulars, e. g. أَرْغِفَةٌ from رَغِيفٌ *cake of bread*; أَحِبَّةٌ from حَبِيبٌ *friend, loved one*; أَئِمَّةٌ from إِمَامٌ *president*; آلِهَةٌ from إِلَاهٌ *God*.

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19. أَفْعَالٌ a very frequent Plural form from various Singulars, e. g. أَمْطَارٌ from مَطَرٌ *rain;* أَشْيَاءُ (without nunation) from شَيْءٌ *thing, matter.*

20. أَفْعِلَآءُ chiefly from فَعِيلٌ, e. g. أَقْرِبَآءُ from قَرِيبٌ *relative;* أَغْنِيَآءُ from غَنِيٌّ *rich.*

21. فَعْلَى (rare), e. g. جَرْحَى from جَرِيحٌ *wounded.*

22. فُعَلَآءُ, e. g. شُعَرَآءُ from شَاعِرٌ *poet.*

23. فِعْلَانٌ, e. g. فِتْيَانٌ from فَتًى *youth;* جِيرَانٌ (instead of جِوْرَانٌ § 39 Rem.) from جَارٌ *neighbour.*

24. فُعْلَانٌ, e. g. بُلْدَانٌ from بَلَدٌ *district;* فُرْسَانٌ from فَارِسٌ *rider.*

25. فَوَاعِلُ chiefly from فَاعِلَةٌ and فَاعِلٌ, e. g. صَوَاعِقُ from صَاعِقَةٌ *thunder-bolt;* فَوَارِسُ from فَارِسٌ *rider;* خَوَاصُّ (instead of خَوَاصِصُ § 35 Rem. 2) from خَاصٌّ (or خَاصَّةٌ) *peculiar, noble, excellent.*

26. فَعَآئِلُ from Singulars with a long vowel after the second radical, e. g. عَجَآئِبُ from عَجِيبَةٌ *miracle;* عَرَآئِسُ from عَرُوسٌ *bride.*

27. فَعَالٍ, e. g. فَتَاوٍ from فَتْوَى *decision.*

28. فَعَالَى, e. g. صَحَارَى from صَحْرَآءُ *desert;* هَدَايَا (instead of هَدَايِى § 2 d Rem.) from هَدِيَّةٌ *present, gift.*

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29. فَعَالِلُ (according to the formation of the noun with prefixed ا, ت, or م respectively also أَفَاعِلُ, تَفَاعِلُ, مَفَاعِلُ) from quadriliteral nouns, e. g. جَنَادِبُ from جُنْدَبٌ *grasshopper;* أَنَامِلُ from أَنْمُلَةٌ *tip of the finger;* تَجَارِبُ from تَجْرِبَةٌ *experience;* مَزَابِلُ from مَزْبَلَةٌ *dung-heap;* مَسَايِحُ from مَسَاحَةٌ *interval.*

30. فَعَالِيلُ (according to the formation of the noun also فَوَاعِيلُ, أَفَاعِيلُ, تَفَاعِيلُ, مَفَاعِيلُ respectively,) from quadriliteral nouns, which have a long vowel before the last radical, e. g. سَرَاحِينُ from سِرْحَانٌ *wolf;* جَوَاسِيسُ from جَاسُوسٌ *spy;* أَكَالِيلُ from إِكْلِيلٌ *crown;* تَصَارِيفُ from تَصْرِيفٌ *turning, declension;* مَقَادِيرُ from مَقْدُورٌ *lot, fate.*

31. فَعَالِلَةٌ (according to the formation of the noun also أَفَاعِلَةٌ, تَفَاعِلَةٌ, مَفَاعِلَةٌ respectively) from quadriliteral nouns, e. g. جَبَابِرَةٌ from جَبَّارٌ *mighty man, giant;* أَسَاقِفَةٌ from أُسْقُفٌ *bishop;* تَلَامِذَةٌ from تِلْمِيذٌ *scholar;* بَغَادِدَةٌ from بَغْدَادِيٌّ *an inhabitant of Bagdad.*

§ 64 a. The Plural forms Nos. 25—31 (only No. 28 differs slightly) fall under the class of collectives

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formed from nouns of more than three radicals; all these take an *ă* with the first, an *ā* with the second, an *i* with the third radical, and are (with the exception of No. 31) diptota. Plurals of these forms, derived from nouns ult. ى, form an exception; in that they receive the nunation in the Nom. and Gen. though not in the Acc., e. g. Nom. and Gen. جَوَارٍ (after the form فَوَاعِلُ No. 25) from جَارِيَةٌ *female slave;* Acc. however جَوَارِيَ; likewise the forms under Nos. 27 and 29, e. g. مَعَانٍ (after the form مَفَاعِلُ No. 29 from مَعْنًى *meaning.*

b. The forms 6 and 17—19 are as a rule used only for objects less than 10 in number.

§ 65. The following nouns (arranged here alphabetically) are irregular in their mode of inflection:

a. أَبٌ *father,* أَخٌ *brother,* حَمٌ *father in law;* in the stat. constr. (as also before a suffix beginning with a consonant) take the forms:

Nom.	أَبُو,	أَخُو,	حَمُو
Gen.	أَبِي,	أَخِي,	حَمِي
Acc.	أَبَا,	أَخَا,	حَمَا

The Dual of أَبٌ has the form أَبَوَانِ (i. e. *both parents*), the Plural has the form آبَاءٌ (§ 63 No. 19). The Voc.

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Sing. with suffix of the 1. Pers. Sing. يَا أَبَتِى ,يَا أَبَتِ, يَا أَبَتَ.

b. اِبْنٌ *son;* outer Plu. Nom. بَنُونَ (stat. constr. بَنُو), Gen.-Acc. بَنِينَ (stat. constr. بَنِى); inner Plu. أَبْنَآءٌ after § 63 No. 19.

c. أَخٌ *brother,* see under a; inner Plu. after § 63 No. 6 إِخْوَةٌ or No. 23 إِخْوَانٌ.

d. أُخْتٌ *sister,* Plu. أَخَوَاتٌ.

e. اِمْرَءٌ or اِمْرُؤٌ (alongside of مَرْءٌ) *man;* Gen. اِمْرِئٍ; Acc. اِمْرَأً.

f. اِمْرَأَةٌ *woman;* Plu. from another stem نِسَآءٌ (§ 63 No. 10), نِسْوَةٌ (§ 63 No. 6), or نِسْوَانٌ (§ 63 No. 23).

g. أُمٌّ *mother*, Plu. أُمَّهَاتٌ or أُمَّاتٌ.

h. إِنْسَانٌ *man, human being*, Plu. أُنَاسٌ, generally نَاسٌ.

i. بِنْتٌ *daughter,* frequently also اِبْنَةٌ (with connective Alif), Plu. بَنَاتٌ.

k. دِينَارٌ *dinar, gold-piece;* inner Plu. after § 63 No. 30 دَنَانِيرُ.

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l. ذُو (only in the stat. constr.) *possessor of . . .*; Gen. ذِي; Acc. ذَا; Dual Nom. ذَوَا; Plu. Nom. ذَوُو, for which أُولُو is generally used.

m. سَنَةٌ *year*, Plu. Nom. سِنُونَ (or سُنُونَ); Gen.-Acc. سِنِينَ.

n. عَمْرٌو ʿ*amrun*, Amr, mas. proper name. In writing a و is added to this word in the Nom. and Gen. (عَمْرٍو), to distinguish it from عُمَرُ ʿ*umaru* (diptoton) ʿOmar. Acc. عَمْرًا ʿAmr, Gen.-Acc. عُمَرَ ʿOmar.

o. فَمٌ or فُوهٌ *mouth*, in the stat. constr. generally Nom. فُو, Gen. فِي, Acc. فَا; inner Plu. (after § 63 No. 19) أَفْوَاهٌ.

p. لَيْلٌ *night*, inner Plu. (from a stem ليلى, after § 63 No. 27) لَيَالٍ.

q. مَاءٌ *water*, inner Plu. (after § 63 No. 10) مِيَاهٌ or (No. 19) أَمْوَاهٌ.

r. يَدٌ *hand*, inner Plu. (after § 63 No. 17) أَيْدٍ from أَيْدُيٌ (cf. § 40 Rem. c).

s. يَوْمٌ *day*, inner Plu. (after § 63 No. 19) أَيَّامٌ from أَيْوَامٌ.

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Chapter IV.

The Numerals.

§ 66. The cardinal numbers have the following forms:

	Mas.	Fem.	
1	وَاحِدٌ أَحَدٌ	وَاحِدَةٌ إِحْدَى	inflected
2	اِثْنَانِ	اِثْنَتَانِ	(inflected as a Dual)
3	ثَلَاثٌ (ثَلٰثٌ)	ثَلَاثَةٌ (ثَلٰثَةٌ)	inflected
4	أَرْبَعٌ	أَرْبَعَةٌ	"
5	خَمْسٌ	خَمْسَةٌ	"
6	سِتٌّ	سِتَّةٌ	"
7	سَبْعٌ	سَبْعَةٌ	"
8	ثَمَانٍ (Tab. XX)	ثَمَانِيَةٌ	"
9	تِسْعٌ	تِسْعَةٌ	"
10	عَشْرٌ	عَشَرَةٌ	"
11	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ	without inflection

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	Mas.	Fem.	
12	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ	Gen. Acc. "اِثْنَىْ ء", "اِثْنَتَىْ ء"
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	without inflection
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	„ „
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	„ „
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	„ „
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	„ „
18	ثَمَانِيَةَ عَشَرَ	ثَمَانِىَ عَشْرَةَ	„ „
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	„ „

20 عِشْرُونَ like all tens inflected as an outer Plu. mas.

21 أَحَدٌ وَعِشْرُونَ إِحْدَى وَعِشْرُونَ

30 ثَلَاثُونَ, 40 أَرْبَعُونَ, 50 خَمْسُونَ, 60 سِتُّونَ,

70 سَبْعُونَ, 80 ثَمَانُونَ, 90 تِسْعُونَ

100 مِائَةٌ (also written مِئَةٌ, and always to be pronounced so *mi'atun*, because the Alif does not affect the pronunciation).

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200 مِائَتَانِ, 300 *ثَلَاثُ مِائَةٍ, 400 أَرْبَعُ مِائَةٍ, 500 خَمْسُ مِائَةٍ, 600 سِتُّ مِائَةٍ, 700 سَبْعُ مِائَةٍ, 800 ثَمَانِي مِائَةٍ, 900 تِسْعُ مِائَةٍ.

1000 أَلْفٌ, 2000 أَلْفَانِ, 3000 ثَلَاثَةُ آلَافٍ (where آلَافٌ is an inner Plural after the form أَفْعَالٌ § 63, No. 19) &c. 11000 أَحَدَ عَشَرَ أَلْفًا, 100000 مِائَةُ أَلْفٍ, 1000000 أَلْفُ أَلْفٍ.

§ 67. The cardinal numbers are connected with the words, which denote the objects numbered, in the following manner:

a. The numbers 3—10 (except when they are placed after the noun in apposition, which is also possible) take the word, which denotes the object numbered, after them in the Gen. Plu.; the Fem. form of these numeral substantives is used with nouns of the Mas. gender, and the Mas. form with nouns of the Fem. gender, e. g. ثَلَاثَةُ بَنِينَ *three sons* أَرْبَعُ بَنَاتٍ *four daughters*.

b. The numbers from 11—99 take the word, which denotes the object numbered, after them in the Acc.

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* Often written ثَلَاثُمِائَةٍ &c. also.

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Sing., e. g. ثَلَاثُونَ رَجُلًا 30 *men* (in Germ. 30 Mann, cf. in Eng. 30 horse for 30 horsemen).

c. The numbers from 100 upwards take the word, which denotes the object numbered, after them in the Gen. Sing., e. g. أَرْبَعُ مِائَةِ رَجُلٍ 400 *men.*

d. In compound numbers the mode of construction depends on the last numeral. For the combination of numerals the particle وَ is used; the units and tens are placed either before the hundreds, or after the thousands and hundreds, e. g. 1885 *years* is either خَمْسٌ وَثَمَانُونَ وَثَمَانِي مِائَةٍ وَأَلْفُ سَنَةٍ or أَلْفٌ وَثَمَانِي مِائَةٍ وَخَمْسٌ وَثَمَانُونَ سَنَةً.

§ 68 a. The ordinal numbers have for the most part the form of the Part. Act. I, and are of the following forms:

	Mas.	Fem.		Mas.	Fem.
1.	أَوَّلُ, first	أُولَى	6.	سَادِسٌ	سَادِسَةٌ
2.	ثَانٍ	ثَانِيَةٌ	7.	سَابِعٌ	سَابِعَةٌ
3.	ثَالِثٌ	ثَالِثَةٌ	8.	ثَامِنٌ	ثَامِنَةٌ
4.	رَابِعٌ	رَابِعَةٌ	9.	تَاسِعٌ	تَاسِعَةٌ
5.	خَامِسٌ	خَامِسَةٌ	10.	عَاشِرٌ	عَاشِرَةٌ

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	Mas.	Fem.	
11.	حَادِىَ عَشَرَ	حَادِيَةَ عَشْرَةَ	without inflection
12.	ثَانِىَ عَشَرَ	ثَانِيَةَ عَشْرَةَ	„ „
13.	ثَالِثَ عَشَرَ	ثَالِثَةَ عَشْرَةَ	&c.

The cardinal numbers are used to express the ordinals of the tens, &c.

b. Fractional numbers are generally expressed by the form فُعْلٌ, e. g. ثُلْثٌ *a third.*

Chapter V.

The Particles.

§ 69. The dverbs, prepositions, and conjunctions cannot all be enumerated here; reference must be made to the dictionary. The adverbial case in Arabic is the Acc., e. g. طَوِيلًا *for long.* The prepositions also are for the most part accusatives in the stat. constr., e. g. فَوْقَ *above.*

§ 70. The following particles (alphabetically arranged) are connected inseparably with words:

a. أَ (הֲ) interrogative particle, e. g. أَقَتَلَ *did he kill?*

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b. بِ (בְּ) prep. = *in*, e.g. with pronominal suffixes, 1. بِى *in me,* 2. mas. بِكَ, 3. mas. بِهِ &c.

c. تَ particle of asseveration, e. g. تَٱللّٰهِ *by God, by Jove.*

d. سَ shortened from سَوْفَ particle, which gives the Imperf. the meaning of a future, e. g. سَيَقْتُلُ *he will kill.*

e. فَ *then, for, so, thus,* a particle denoting a less immediate (close) connection than وَ,—used especially before a verbal sentence, the subject of which is not identical with that of the preceding sentence.

f. كَ (כְּ) *instar, like, as.*

g. لَ a corroborative particle before verbs, esp. in oaths, e. g. لَيَقْتُلَنَّ *he will certainly kill;* it is used also before nouns.

h. لِ (לְ) prep. and conj., before suffixes (except with the 1. Pers. Sing. which is لِى) لَ, e. g. لَكَ.

i. وَ (וְ, וַ) connective particle *and;* as an asseverative particle with the Gen., e. g. وَٱللّٰهِ *by God, by Jove.*

§ 71. In regard to the combination of the prepositions and conjunctions with suffixes, besides what

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was mentioned in § 58, the following may also be noted:

a. As in the case of nouns the final vowels are rejected before the suffix of the 1. Sing., e. g. بَعْدَ *after*, with the suffix of the 1. Sing. بَعْدِى, but بَعْدَكَ, &c.

b. The prepositions عَلَى *over* and إِلَى *against* vocalise the final ى before suffixes (against § 2 d), e.g.

with suffix of the 2. mas. عَلَيْكَ, إِلَيْكَ
" " " " 3. " عَلَيْهِ, إِلَيْهِ
" " " " 1. " عَلَىَّ, إِلَىَّ (after § 58)

c. إِنَّ *look, behold, really, truly*, and أَنَّ *that*, have the forms:

with the suffix of the 2. Sing. mas. إِنَّكَ and أَنَّكَ,
" " " " " 1. " إِنَّنِى or إِنِّى,
أَنَّنِى or أَنِّى,
" " " " " 1. Plu. إِنَّنَا or إِنَّا,
أَنَّنَا or أَنَّا.

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PART III.

REMARKS ON SYNTAX.

Chapter I.

The Tenses.

§ 72. The *Perfect* (cf. § 29) expresses a completed action, the completion of which falls either in the past, the present, or the future; or is thought of as falling in one of these periods. The Imperfect expresses an incompleted action, which can likewise fall in either of these three periods of time.

§ 73 a. The Perfect is in the first place the narrative tense, when an action completed in the past is the subject of discussion; as a rule it is to be rendered by our Preterite, e. g. جَآءَ زَيْدٌ *there came Zaid.*

b. The Perfect expresses that an action or a state has continued from the beginning, and hence continues still, e. g. إِخْتَلَفُوا ٱلْعُلَمَآءُ *learned men* (always) *disagree*; اَللّٰهُ تَعَالَى *God, he is* (from eternity) *exalted.*

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c. When the Perfect expresses an action completed in the present, it is to be rendered by our Present tense, e. g. أَعْطَيْتُكَ هٰذَا *I present you with this* (at this moment the action is completed).

d. The Perfect in oaths and wishes expresses, in the meaning of the speaker, an action completed in the future, e. g. لَعَنَهُ ٱللّٰهُ *God curse him*; also with لَا = *not,* e. g. لَا رَحِمَهُ ٱللّٰهُ *may God not have mercy upon him.*

e. When the particle قَدْ occurs before the Perfect, it is to be rendered in the majority of instances by our Perfect, e. g. قَدْ ذَكَرْنَا *we have mentioned* (often with the meaning "just now"), or *we had mentioned.* Though the perfect with قَدْ can be used in the sense mentioned under c.

f. When the verb كَانَ *(to be)* occurs before the Perfect (with or without قَدْ), it expresses for the most part our Pluperfect, e. g. لَمَّا وُلِدَ مُوسَى كَانَ قَدْ أَمَرَ فِرْعَوْنُ بِقَتْلِ ٱلْأَطْفَالِ *as Moses was born, Pharaoh had* (just) *commanded to kill the young children.*

Rem. After كَانَ, instead of the above verbal sentence (§ 91), a compound nominal sentence (§ 92) can follow, e. g. كَانَ فِرْعَوْنُ قَدْ أَمَرَ ...

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g. On the Perfect after إِذَا, and in conditional sentences cf. §§ 101, 102.

§ 74. The *Imperfect* (Indicative) is to be rendered according to circumstances by our Present or our Future, sometimes also by our Imperfect.

a. When the Future is to be particularly expressed by the Arabic Imperfect, the adverb سَوْفَ (*end*), also shortened to سَ and then inseparable (cf. § 70 d) is prefixed, e. g. سَوْفَ تَعْلَمُونَ *ye shall recognise* (it); سَنُرِيهِمْ (§ 41 b) *we shall show them.*

b. The Imperfect expresses an action, which accompanies another and that a past action, or which is future in regard to this other action, e. g. جَآءُوا أَبَاهُمْ يَبْكُونَ *they came to their father, weeping* (i. e. while they were weeping, cf. § 100 b); أَتَى ٱلْعَيْنَ يَشْرَبُ *he came to the spring, to drink.*

c. The Latin Imperfect is expressed by the combination of كَانَ with the Imperfect (cf. § 73 f, and Rem.); we can sometimes render such a combination by our "used" "was (were) wont", e. g. كَانَ يَأْخُذُ فِي كُلِّ يَوْمٍ ثَلَاثَةَ دَرَاهِمَ *he used to take each day three drachmæ.*

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REM. The Imperfect is in this manner placed in direct dependence on another verb, e. g. مَا زِلْتُ أَشْرَبُ *I did not cease drinking;* جَعَلَ يُكَلِّمُ ٱلنَّاسَ *he began to speak with the people.*

§ 75. The *Subjunctive* is used in dependent sentences, in which the action is to be represented as one expected, and dependent on the principal clause, hence for the most part as one which will possibly occur only in the future. Hence this mood stands frequently (though not always) after the conjunctions أَنْ *that,* أَلَّا (from أَنْ لَا) *that not,* حَتَّى *until that,* فَ *so that;* and always after لِ, كَيْ, لِأَنْ *in order that,* لِئَلَّا (from لِأَنْ لَا) *in order that not,* e. g. جَآءَ لِيَزُورَنِي *he came in order to visit me;* أَمَرَهُ أَنْ يَكْتُبَ *he commanded him, that he should write.*—In like manner the Subjunctive stands after لَنْ (لَا أَنْ) *it will not be, that,* e. g. لَنْ أُرْسِلَهُ *I shall not send him.*

§ 76. The *Jussive* expresses a command, and is used:

a. in positive commands, mostly connected with the particle لِ, e. g. لِيَكْتُبْ *he shall write.*

REM. If فَ occurs before such a form, لِ loses its vowel, e. g. فَلْيَتَوَكَّلْ . . . *(then) he shall trust.*

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b. In all negative commands, or prohibitions, with the negative particle لَا, e. g. لَا تَقُلْ *say not, thou shalt not say.*

c. Always after the negative particle لَمْ, as the negation of a completed action, e. g. لَمْ يَضْرِبْ *he did not strike* (as the negation of ضَرَبَ).

d. In the protasis and apodosis of conditional sentences, cf. § 103.

§ 77. As regards the use of the *Participles* the following may be noted:

a. The Active Participle frequently expresses (especially as the predicate of a nominal sentence, § 92 a) our "on the point of", e. g. أَنَا قَادِمٌ إِلَيْكَ *I am (on the point of) coming to thee.*

b. The Passive Participle frequently has the meaning of a gerundive, e. g. مَرْجُوٌّ *hoped for,* or *to be hoped for.*

c. The Passive Participle in Arabic can also be used impersonally, e. g. كُتِبَ عَلَى ٱلْحَجَرِ *it is written upon the stone,* حَجَرٌ مَكْتُوبٌ عَلَيْهِ *a stone upon which* (it) *is written;* also determined اَلْحَجَرُ ٱلْمَكْتُوبُ عَلَيْهِ *the stone upon which* (it) *is written.*

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Chapter II.

The government of the Verb.

§ 78. The accusative is in general the case dependent on the verbal idea. We distinguish here the cases in which the accusative stands α as object, β as predicate, γ as nearer definition.

α § 79. It is the province of the dictionary to point out, which verbs in Arabic have their object, or objects connected directly, or by means of a preposition. Certain classes of verbs in Arabic, as e. g. the verbs of "coming", take the goal, to which the action is directed, as a direct object, e. g. جَآءَ ٱلْبَيْتَ *he came home.* The following take two accusatives: 1) Causative forms of verbs, which in the I. stem, are simply transitive, e. g. عَلِمَ *to know;* causat. عَلَّمَهُ ٱلْقِرَآءَةَ *he taught him reading;* 2) Verbs which express a "filling" or "giving", those likewise, which express a "making for something", a "considering to be something" and a "naming", as also many others, e. g. جَعَلَ ٱللّٰهُ ٱلْأَرْضَ فِرَاشًا *God made the earth for a carpet;* سَمَّى ٱبْنَهُ مُحَمَّدًا *he called his son Muhammed.*

Rem. a. As in the latter cases the two objects really stand in the relation of subject and predicate

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to one another (cf. § 92), a verb can stand instead of a noun as the second (remoter) object, e. g. وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ *they found their money* (such as was) *given back to them.*

Rem. b. When a verb, which governs two accusatives, is put in the passive, the second accusative remains as it was, e. g. سُمِّيَ ٱبْنُهُ مُحَمَّدًا *his son was called Muhammed.*

§ 80. A so-called "absolute object" can be added to every verb to strengthen or more nearly define the verbal idea. This absolute or inner object (cognate accusative) may be an infinitive, a nomen speciei (§ 48 c), or any other noun; e. g. ضَرَبَ ضَرْبًا *he struck a stroke* (supply "and what a stroke!"); أَدَّبَهُ تَأْدِيبًا حَسَنًا *he trained him with a good training* = well (in Arabic also with omission of the Infinitive); ضَرَبَنِي ضَرْبًا أَوْجَعَنِي *he struck me a stroke which hurt me;* سَلَكَ سِيرَةَ جَدِّهِ *he walked the walk of his grandfather,* i. e. behaved like his grandfather.

β § 81. The accusative stands as predicate:

a. with verbs, which express a "being something" or a "becoming something"; of quite especial frequency with the verb كَانَ (med. و). This verb means either

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1) *to be,* in the sense of *to exist,* e.g. كَانَ وَزِيرٌ *there was* (lived) *a vizier,* or 2) *to be something;* in the latter case it takes its predicate in the accusative, as do all verbs of similar meaning (e. g. أَمْسَى *to be something late;* أَصْبَحَ *to be something early;* عَادَ *to be* or *become something again;* دَامَ *to remain, to last;* زَالَ (especially with a negative) *to cease to be;* صَارَ *to become something;* لَيْسَ *not to be something*), e. g. كَانَتِ ٱمْرَأَتُهُ حَامِلًا *his wife was with child.*

b. With the negative لَا, when this expresses a general negation as the Arabs say. The accusative, which is always undetermined after لَا, then loses the nunation, e. g. لَا إِلٰهَ إِلَّا ٱللّٰهُ *there is* (absolutely) *no God except Allah.*

γ § 82. The accusative stands as nearer definition in the following cases:

a. The Accusative is used in expressions of place and time, e. g. نَظَرَ يَمِينًا وَشِمَالًا *he looked right and left;* سَارَ فَرْسَخًا *he journeyed a parasang;* جَاؤُا عِشَآءً *they came late in the evening;* اِسْتَمَرَّ عَلَى ذٰلِكَ مُدَّةَ حَيَاتِهِ *he remained firm on this (matter) during the continuance of his life.*

b. The accusative (as a rule undetermined) is very frequently used in verbal sentences (rarely in

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nominal sentences, § 90) to express a state or condition, e. g. سَارَ مُتَوَجِّهًا إِلَى ٱلْمَدِينَةِ *he journeyed, travelling in the direction of Medina;* لَقِيتُ عَمْرًا بَاكِيًا *I have met ʿAmr, weeping* (i. e. *while he wept*).

REM. In regard to the case denoting the state or condition, it must always be carefully noted to which of the preceding nouns it refers; thus in the latter instance it might refer to the pronominal subject contained in لَقِيتُ.

c. The accusative of specification, also undetermined for the most part, expresses a nearer definition, e. g. تَصَبَّبَ عَرَقًا *he streamed with* (*in regard to*) *perspiration;* this accusative is frequently joined to elatives (§ 47e) of a somewhat general meaning, e. g. أَشَدُّ قَسَاوَةً *stronger as regards hardness = harder.*

d. The accusative is used to express the cause or the purpose of an action; in this case also it is for the most part undetermined, e. g. هَرَبُوا جُبْنًا *they fled for cowardice.*

Chapter III.

The government of the noun.

§ 83. There can be added to a noun, α the article, β a permutative (apposition), γ a qualification, δ a genitive.

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α § 84. A noun, when it is preceded by the article, is determined (§ 56 b). This determination can however be stronger or weaker:

a. Certain words, which contain a temporal idea, are very strongly determined, e. g. اَلسَّاعَةَ *this hour* = *now*, اَلْيَوْمَ *this day* = *today*, (הַיּוֹם) cf. the colloquial "the day"). In this case the article has the meaning of a demonstrative (cf. this use of the article in Greek).

Rem. Like the article the demonstrative pronouns also are placed before, more seldom after, the determinate substantive, e. g. هٰذَا ٱلرَّجُلُ *this man.*

b. The determination by the article often serves merely to denote the genus (the generic use of the article), e. g. هُوَ مِثْلُ ٱلْحِمَارِ *he is like an ass.*

β § 85. Under apposition (i. e. when a permutative is added to a noun) the following cases have especially to be mentioned:

a. A word denoting the material (cf. § 94 d) can be added in apposition to a substantive, e. g. اَلصَّنَمُ ٱلذَّهَبُ *the golden idol*, prop. *the idol, the gold.*

b. The word كُلٌّ *totality* either governs the noun, or with a suffix referring to the noun stands in

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apposition to the noun, e. g. كُلُّ ٱلنَّاسِ or اَلنَّاسُ كُلُّهُمْ *all men* (where كُلُّ naturally remains unchanged in gender and number).

γ § 86. A qualification can be:

a. An adjective, e. g. رَجُلٌ حَسَنٌ *a handsome man*; with the article اَلرَّجُلُ ٱلْحَسَنُ.

b. A preposition with its case, e. g. رَجُلٌ مِنَ ٱلْأَنْصَارِ *a man (of) belonging to the helpers* (of Muhammed).

c. A relative sentence, see § 99 b.

Rem. When more than one qualification stands with a noun they are as a rule asyndetically connected (cf. § 97), e. g. هُوَ فَطِنٌ بَلِيغٌ *he is intelligent and eloquent.*

δ § 87. By the connection with a following genitive the governing noun, which is put in the so-called status constructus without the article, is determined; e. g. رُمْحُ ٱلْفَارِسِ *the lance of the horseman;* the suffixes also are determinate genitives, e. g. رُمْحُهُ *his lance.* When the dependent noun is indeterminate, the governing noun generally remains indeterminate also, e. g. بِنْتُ مَلِكٍ *a king's daughter.* If this indeterminateness is to be especially marked, the genitive construction must be rejected, and the circumlocution

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with لِ used, e. g. أَخٌ لَكُمْ *a brother of yours.* When an infinitive stands in the place of a finite verb, the subject or object of the sentence is in the dependent case of nouns, i. e. in the genitive, e. g. قَتْلُ زَيْدٍ *the killing of Zaid* i. e. *the circumstance that Zaid kills,* or *that Zaid is killed.* When the subject and object are expressed by the infinitive, the object remains in the accusative, e. g. مُدَاوَمَتُهُ شُرْبَ ٱلْخَمْرِ *the circumstance hat he continually indulged in the drinking of wine;* here too the circumlocution with لِ can be used, e. g. حُبِّى لِلْخَمْرِ *the circumstance that I am fond of wine.* If the infinitive is to remain undetermined before an object (e. g. in cases like § 82 d, &c.), the object can follow with لِ only, e. g. اِمْتَنَعُوا تَوَقِّيًا لِغَضَبِ عُثْمَانَ *they refused because they feared the wrath of ʿUṯmān.*

REM. This is the usage also if the participle is to remain undetermined (cf. e. g. §§ 81, 82 b), e. g. مَا زِلْتُ مُحِبًّا لِلْإِسْلَامِ *I have not ceased to be one who loves Islam.*

§ 88. Of particular kinds of Genitives the following may be noted here:

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a. A general idea can be more nearly defined by a proper name following it in the genitive, e. g. أَرْضُ ٱلْيَمَنِ *the land of Yemen.*

b. A number of words of more general meaning frequently occur in connection with a genitive, though they are not necessarily determined by it, e. g. ذُو *possessor,* ذُو مَالٍ *a possessor of money, a rich man;* صَاحِبٌ *companion, possessor,* صَاحِبُ عَقْلٍ *a sensible man;* أَهْلُ ٱلدُّنْيَا *the people of the world, = worldly people;* بَعْضٌ *part,* e. g. بَعْضُ ٱلْعُلَمَآءِ *one, some of the learned,* غَيْرٌ prop. *change,* then *another than,* e. g. مَاتَ ٱلْمَلِكُ فَمَلَكَ بَعْدَهُ غَيْرُهُ *there died the king then there ruled after him another than he.*

c. Instead of a genitive a finite verb can be placed in dependence on certain words denoting ideas of time and place, e. g. يَوْمَ قُتِلَ *on the day that he was killed.*

d. A peculiar kind of genitive relation is formed further by the so-called "improper annexation", by which an adjective or participle is defined by a following genitive, e. g. رَجُلٌ حَسَنُ ٱلْوَجْهِ *a man handsome of countenance.* This construction is best rendered by a relative sentence, the subject of which is the

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word defining the governing idea, i. e. *a man whose countenance is handsome.* In such a case the governing word is not determined by the following genitive; if it is to be determined it receives the article (against the rule § 87), e. g. اَلرَّجُلُ ٱلْحَسَنُ ٱلْوَجْهِ *the man handsome of countenance,* i. e. *whose countenance is handsome.*

§ 89. The genitive cannot be separated from its governing word, hence other words, e. g. adjectival additions to the latter, are placed after the genitive, e. g. بَيْتُ ٱلْمَلِكِ ٱلْوَاسِعُ *the spacious house of the king.* When a genitive according to our mode of expression belongs to two substantives, it is represented in Arabic with the latter substantive by a suffixed personal pronoun, e. g. سَيْفُ ٱلْفَارِسِ وَرُمْحُهُ *the horseman's sword and lance* (prop. *the sword of the horseman and his lance*).

Chapter IV.

The simple sentence.

§ 90. Sentences are either *Nominal* or *Verbal sentences.* The verbal sentence always contains in the first place a finite verb; such a verb with the pronoun

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inherent in it already constitutes a verbal sentence for itself (e. g. ضَرَبْتَ *thou hast struck*), by which the beginning of an activity (in a wider sense) is always denoted. If besides a particular exponent of the subject idea inherent in the verb is added, it is placed after the verb, e. g. ضَرَبَ زَيْدٌ *there has struck Zaid.* On the other hand a nominal sentence consists of a nominal subject and (in the simplest instances) a nominal predicate and denotes bare being, e. g. زَيْدٌ غَنِيٌّ *Zaid is rich.*

§ 91. In regard to *verbal sentences,* the finite verb does not always agree in gender and number with the following subject. The following are the chief points to be noted:

a. Before a subject in the Fem. Sing. (when it does not follow immediately), before outer Plurals, Duals, &c., sometimes before inner Plurals, which denote male beings, — the verb stands for the most part in the Mas. Sing., e. g. أَقْبَلَ ٱلْمُشْرِكُونَ *there approached the idolaters.*

b. Before broken Plurals, especially those which do not denote male living beings, the verb stands in the Fem. Sing., e. g. أَصَابَتْهُ ٱلشَّدَآئِدُ *there came upon*

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him the misfortunes (though also قَالَتِ ٱلْعُلَمَآءُ *there spoke the learned*).

REM. A subject unknown (or purposely unnamed) is best translated by the word "one" (Germ. *man;* French *on)*, and is in Arabic expressed as follows:

a. By the 3. Sing. Passive, e. g. سِيرَ *a journey has been undertaken, one journeyed.*

b. By the 3. Plu. (or the 2. Sing.) Active, e. g. قَالُوا *one said* (cf. "they say", "people say", "you say").

c. By a subject (Participle), formed from the same stem, added to the verb, e. g. قَالَ قَآئِلٌ, or قَالَ ٱلْقَآئِلُ *there spake one.*

§ 92. In a *Nominal sentence,* the subject is in most instances determined, the predicate undetermined. The predicate consists either of:

a. A simple noun, e. g. زَيْدٌ عَالِمٌ *Zaid is wise.*

b. A preposition with its case, e. g. اَلرَّجُلُ فِي ٱلدَّارِ *the man is in the house.*

c. A complete sentence, which can be (α) a verbal sentence, or (β) a nominal sentence; the whole sentence is then a compound one, e. g. (α) زَيْدٌ مَرِضَ *Zaid (he) is sick;* زَيْدٌ مَرِضَ أَبُوهُ *Zaid, his father is*

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sick; (β) زَيْدٌ أَبُوهُ مُسِنٌّ *Zaid his father is aged* (i. e. *Zaid's father* &c.).

§ 93. On the connection between subject and predicate in a nominal sentence the following should be noted:

a. The pronoun of the 3. person is as a rule (though not always) inserted between the subject and the predicate, when both are determinate, e. g. اَللّٰهُ هُوَ ٱلْحَيُّ *God is the Living one* (sometimes this pronoun is used simply to emphasize the subject).

b. In negative and interrogative sentences the predicate *precedes* the subject, e. g. أَيْنَ زَيْدٌ *where is Zaid?* مَا لَكُمْ مِنْ وَلِيٍّ *ye have no helper at all* (in which example مِنْ *(something, anything, of)*, strengthening the negative idea, has been added to the subject وَلِيٌّ). In like manner a predicate, consisting of a preposition with its case, precedes the subject, when the latter is indeterminate, and not more nearly defined by a qualificative, e. g. فِى ٱلدَّارِ ٱمْرَأَةٌ *in the house is a woman.*

c. If the subject of a nominal sentence is a demonstrative pronoun, it agrees in gender with the following predicate, e. g. هٰذِهِ جَارِيَةٌ *this is a female slave.*

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d. The predicate of مَا *not* (often also of لَيْسَ §§ 42; 81) is introduced by بِ, e. g. مَا هٰذَا بِمَلِكٍ *this is not a king.*

§ 94. In the relationship of subject and predicate the Arab places:

a. A thing and its measure, e. g. اَلْعَمُودُ ثَلٰثُونَ ذِرَاعًا *the column is* 30 *cubits* (high).

b. A thing and its like, e. g. اَلْبَيْعُ مِثْلُ ٱلرِّبَوا *the sale is the likeness of* (like) *usury;* also with كَ (§ 70 f.), which can likewise stand in every case.

c. A thing and its parts, e. g. مُلُوكُ ٱلْفُرْسِ أَرْبَعُ طَبَقَاتٍ *the kings of the Persians are* (consist of) *four classes.*

d. A thing and its material بَعْضُ ٱلْأَصَابِعِ حَدِيدٌ وَبَعْضُهَا خَزَفٌ *a part of the toes was* (of) *iron, and a part of them* (of) *clay.*

§ 95. a. A nominal sentence always follows إِنَّ (הִנֵּה) *look* and أَنَّ *that* (cf. § 71 c), likewise the compound particles لٰكِنَّ (لَاكِنَّ) *still, however,* كَأَنَّ *as if,* لِأَنَّ *because,* and other combinations, as well as لَعَلَّ *perhaps*; the subject of this nominal sentence being placed in the accusative, e. g. إِنَّ زَيْدًا كَرِيمٌ *see*

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(verily) *Zaid is generous.* In a nominal sentence of this kind the predicate, when it consists of a preposition with its case (cf. §§ 92b; 93b), precedes the subject, which is in the accusative, e. g. إِنَّ فِى ٱلْقَلْعَةِ سِجْنًا *in the citadel is a prison.*

REM. The corroborative particle لَ (§ 70 g) is often prefixed to the predicate after a preceding إِنَّ e. g. إِنَّ أَبَانَا لَفِى ضَلَالٍ *verily our father is in error,* or to the subject, e. g. إِنَّ فِى ذٰلِكَ لَعِبْرَةً *verily therein is an example.*

b. After the above named particles the pronoun of the 3. Sing. mas. as the so-called pronoun of the fact, is sometimes used for the subject; the predicate then consists of a complete sentence (cf. § 92 c), e. g. إِنَّهُ لَا يُفْلِحُ ٱلظَّالِمُونَ *verily it is: not prosperous are the evil-doers*; قِيلَ أَنَّهُ كَانَ لِمُحَمَّدٍ أَرْبَعُ جَوَارٍ *it is narrated, that Muhammed had four female slaves.*

REM. إِنَّ introduces a fresh independent sentence, while a sentence which begins with أَنَّ always forms a part of another sentence, e. g. أَلَمْ تَعْلَمْ أَنَّ ٱللّٰهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ *dost thou not know that God is powerful above all?* In this instance the sentence beginning with أَنَّ is the object.

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§ 96. As has been already remarked a dependent sentence forms an integral part of the principal sentence. Thus for instance in the sentence يَنْبَغِي أَنْ تَفْعَلَ هٰذَا, the verbal sentence introduced by أَنْ is the subject of the verbal sentence consisting of يَنْبَغِي. Such dependent sentences also with مَا and the finite verb are of frequent occurrence, for according to the view of the Arabs this combination (like أَنْ with the finite verb) takes the place of an infinitive, e. g. عَجِبْتُ مِمَّا (مِنْ مَا) ضَرَبْتَ زَيْدًا = مِنْ ضَرْبِكَ .زَيْدًا: *I wonder at this that* (at the circumstance, that) *thou hast struck Zaid.*

§ 97. If in a nominal sentence several predicates stand instead of one, these are for the most part asyndetically connected, e. g. إِنِّي حَفِيظٌ عَلِيمٌ *I am attentive* (*and*) *well-informed.* This is the case with the predicates of the verb كَانَ (which frequently occurs as the substantive verb), and the verbs similar to it (its "sisters" as they are called, cf. § 81), e. g. إِنَّ ٱلْمَمْلَكَةَ تَصِيرُ آخِرَ ٱلْوَقْتِ مُخْتَلِطَةً مُخْتَلِفَةً بَعْضُهَا قَوِيٌّ وَبَعْضُهَا ضَعِيفٌ *the kingdom will in the last time be*

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mixed (and) torn by internal dissensions, (and) be one of which a part will be strong, and a part weak.

§ 98. After the exceptive particle إِلَّا that which is excepted stands in the accusative, when a positive sentence precedes, e. g. جَآءَ ٱلنَّاسُ إِلَّا زَيْدًا *there came the people, except Zaid*; when a negative sentence precedes that which is excepted stands more rarely in the accusative, but generally in the same case as that word which it limits, e. g. مَا جَآءَ ٱلْقَوْمُ إِلَّا زَيْدٌ *there came not the people, except Zaid*; مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ *I have passed no one, except Zaid*; مَا ضَرَبْتُ أَحَدًا إِلَّا عَمْرًا *I have struck no one but ʿAmr.*

Chapter V.

Compound sentences.

§ 99. *Relative sentences* are divided into those which are not added to a noun, and those which are qualificatives of a noun (cf. § 86 c).

a. Relative sentences not dependent on a noun are introduced by the inflected and always determinate word اَلَّذِى (cf. § 13 a) *the one, who*; *that*, *which*, &c.; or by the uninflected pronoun مَنْ (which is

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sometimes determinate and sometimes indeterminate) = *the one, who*; *one, who*; *those, who*; *such, as* and مَا = *that, which*; *a thing, which.* Ex.: اَلَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ ٱلْمَشْأَمَةِ *those, who despise our revelation those will be the people on the left hand* (اَلَّذِينَ as the subject stands here in the Nom.); أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (the devil said) *shall I fall down before one, whom thou hast made of clay?* (مَنْ stands here in the genitive); يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ بِقُلُوبِهِمْ *they say with their mouths a thing which is not in their hearts* (مَا stands here in the accusative).

b. A relative sentence is added to a substantive by means of اَلَّذِى, only when the principal noun, with which اَلَّذِى has to agree in gender and number, is determinate, e. g. ضَرَبْتُ ٱلرَّجُلَ ٱلَّذِى جَآءَ *I struck the man who came.* The reason of this is, because اَلَّذِى originally is not a relative in our sense but a demonstrative, and as such always determinate—the above sentence means really, *I struck this man here, he came.* Hence on the other hand a relative sentence is added without اَلَّذِى when the principle noun is indeterminate, e. g. ضَرَبْتُ رَجُلًا جَآءَ *I struck a man,*

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who came (where "who" is unexpressed in Arabic, prop. "a man, he came").

Rem. It is only when the principal noun is merely generically determinate (cf. § 84 b) that اَلَّذِى is wanting, e. g. كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا *like an* (the) *ass, which carries books.*

c. The relative sentence, which is properly only a nominal or verbal sentence added to the principal word, contains as a rule a pronoun referring to that word, e. g. اَلرَّجُلُ ٱلَّذِى أَبُوهُ غَنِىٌّ *the man whose father is rich*; كَانَ لَهُ ٱبْنٌ سُمِّىَ مُحَمَّدًا *he had a son, who was called Muhammed* (in this example the pronoun is contained in the verb); رَجُلٌ يُقَالُ لَهُ زَيْدٌ *a man, who is called Zaid* (prop. of whom is said (he is) Zaid).

Rem. In relative sentences, which consist of a nominal sentence, a change is sometimes found, in that the predicate of the relative sentence is coordinated with the word qualified; in such a case the subject of the relative sentence however remains in the nominative, e. g. رَأَيْتُ دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا *I found animals, of which the species were various* = أَلْوَانُهَا مُخْتَلِفَةٌ.

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§ 100. *Sentences denoting a state* or condition form a special class of dependent sentences. A sentence denoting a state (Zustandssatz) consists of:

a. A nominal sentence introduced by the particle وَ, the subject of which has been already mentioned but can also be a fresh one مَاتَتْ وَهِىَ رَاجِعَةٌ إِلَى مَكَّةَ *she died, while she was returning to Mecca*; مَاتَ زَيْدٌ وَٱبْنُهُ صَغِيرٌ *Zaid died, while his son was still young*; with a compound nominal sentence سَارَ وَهُوَ يَقْصِدُ ٱلْمَدِينَةَ *he journeyed, taking Medina as his goal.*

b. Often also a verbal sentence; in this the Imperfect stands either alone, or with a preceding وَقَدْ; when it is a negative sentence either with لَا or وَمَا, or in the Jussive with لَمْ (as the negative of the Perfect): or the Perfect stands with وَقَدْ or وَكَانَ, when it is negatived, with وَمَا, e. g. جَآءَ زَيْدٌ يَضْحَكُ *Zaid came* (as he was) *laughing*; قَالَ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا *he (Zacharias) said: how shall I have a son as my wife is barren and I have reached such a great age.*

§ 101. In *temporal sentences*, formed by the particle إِذَا *when*, the perfect stands in the protasis in

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the sense of our present or future, e. g. إِذَا رَاضَ يَحْيَى ٱلْأَمْرَ ذَلَّتْ صِعَابُهُ *when Dick does a thing its difficulties are easily surmounted.* مَا also in the meaning of "so long as" takes the perfect after it, e. g. مَا دُمْتُ أَنَا شَاكِرٌ *as long as I live, I am thankful.*

§ 102. In sentences containing a conditional idea, thus after the particles إِنْ *if,* مَنْ *if anyone,* مَا *if anything,* مَهْمَا *if ever anything,* كَيْفَ مَا, كَيْفَ *how, how ever,* مَتَى *when,* &c., the Perfect stands in the protasis in the sense of the present or future; and in the apodosis also, e. g. إِنْ فَعَلْتَ ذٰلِكَ هَلَكْتَ *if thou doest that, thou wilt perish;* مَنْ جَالَ نَالَ *if one seeks, one finds.*

Rem. If the Perfect is to retain its meaning in the protasis, the verb كَانَ is inserted after إِنْ, e. g. إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his jacket has been torn in front, she has spoken the truth.*

§ 103. a. After these same particles the Jussive stands in the protasis and apodosis, e. g. إِنْ تَصْبِرُوا يُمْدِدْكُمْ رَبُّكُمْ *if ye endure patiently, God will help you.*

b. The Jussive stands likewise in the apodosis to an imperative protasis, which expresses the meaning

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of a conditional, e. g. عِش قَنِعًا تَكُنْ مَلِكًا *live contentedly* (if thou livest contentedly), *then thou wilt be a king.*

c. The Perfect can also stand in the apodosis to a protasis which has the jussive, e.g. إِنْ تَصْبِرْ ظَفِرْتَ *if thou endurest patiently, thou wilt be victorious.* If the sentences are negative, لَمْ stands with the jussive, e. g. إِنْ لَمْ يَبْرَحْ لَمْ أَرْضَ *if he does not go away, I am not contented.*

Rem. Sometimes the apodosis of a conditional sentence is omitted, e. g. إِنْ كَانَ هٰذَا *if this is so;* supply, *it is well.*

§ 104. Before the apodosis of a conditional sentence the particle فَ is used:

a. when the apodosis is a nominal sentence, e. g. إِنْ عَصَى فَوَيْلٌ لَهُ *if he prove himself obstinate, then woe to him*; likewise before sentences with إِنَّ, and before interrogative sentences.

b. when the apodosis is a verbal sentence, the Perfect of which should keep the meaning of the perfect (cf. § 102 Rem.), especially when قَدْ is used (cf. § 73 e), e. g. إِنْ أَسْلَمُوا فَقَدِ ٱهْتَدَوْا وَإِنْ

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تَوَلَّوْا فَإِنَّمَا عَلَيْكَ ٱلْبَلَاغُ *if they become Muslims, they have come to the right path, and if they turn away, only the bringing of the message is laid upon thee.*

c. when the apodosis is a verbal sentence, which contains an imperfect with one of the particles سَوْفَ, سَ, لَنْ; or which expresses a command or wish, e. g. إِنْ كُنْتَ فِى قَوْمٍ فَٱحْلُبْ فِى إِنَائِهِمْ. *if thou findest thyself among people, then milk into their pail.*

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PARADIGMATA.

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TABULA I.

Paradigma flexionis verbi sani stirpis I.

Activum

Persona	Numerus	*Perfectum*	*Imperfectum*					*Imperativus*
			Indicativus	Subjunctivus	Jussivus	Energ. I	Energ. II	
3. masc.	sing.	قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلَنْ	
3. fem.	„	قَتَلَتْ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ	
2. masc.	„	قَتَلْتَ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ	اُقْتُلْ
2. fem.	„	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِنَّ	تَقْتُلِنْ	اُقْتُلِي
1.	„	قَتَلْتُ	أَقْتُلُ	أَقْتُلَ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلَنْ	

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3. masc.	dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِّ		
3. fem.	„	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ		
2.	„	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ		اُقْتُلَا
3. masc.	plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُنَّ	يَقْتُلُنْ	
3. fem.	„	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَانِّ		
2. masc.	„	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُنَّ	تَقْتُلُنْ	اُقْتُلُوا
2. fem.	„	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَانِّ		اُقْتُلْنَ
1.	„	قَتَلْنَا	نَقْتُلُ	نَقْتُلَ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلَنْ	

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TABULA II.
Paradigma flexionis
Passivi I verbi sani

Persona	Numerus	*Perfectum*	*Imperfectum*		
			Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	قُتِلَ	يُقْتَلُ	يُقْتَلَ	يُقْتَلْ
3. fem.	„	قُتِلَتْ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ
2. masc.	„	قُتِلْتَ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ
2. fem.	„	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي
1.	„	قُتِلْتُ	أُقْتَلُ	أُقْتَلَ	أُقْتَلْ
3. masc.	dual.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا
3. fem.	„	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا
2.	„	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا
3. masc.	plur.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا
3. fem.	„	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ
2. masc.	„	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا
2. fem.	„	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ
1.	„	قُتِلْنَا	نُقْتَلُ	نُقْتَلَ	نُقْتَلْ

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TABULA III.

Paradigma stirpium verbi quadrilitteralis.

Stirps	Genus	Perfectum	Imperfectum	Imperativus	Participium	Infinitivus
I	Act.	قَمْطَرَ	يُقَمْطِرُ	قَمْطِرْ	مُقَمْطِرٌ	قِمْطَارٌ
I	Pass.	قُمْطِرَ	يُقَمْطَرُ		مُقَمْطَرٌ	
II	Act.	تَقَمْطَرَ	يَتَقَمْطَرُ	تَقَمْطَرْ	مُتَقَمْطِرٌ	تَقَمْطُرٌ
II	Pass.	تُقُمْطِرَ	يُتَقَمْطَرُ		مُتَقَمْطَرٌ	

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TABULA IV.

Paradigma stirpium verbi sani.

		I	II	III	IV	V
Perfectum	Activi	قَتَلَ	قَتَّلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ
Imperfectum	„	يَقْتُلُ	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ
Imperativus	„	أُقْتُلْ	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ
Participium	„	قَاتِلٌ	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتِلٌ	مُتَقَتِّلٌ
Perfectum	Passivi	قُتِلَ	قُتِّلَ	قُوتِلَ	أُقْتِلَ	تُقُتِّلَ
Imperfectum	„	يُقْتَلُ	يُقَتَّلُ	يُقَاتَلُ	يُقْتَلُ	يُتَقَتَّلُ
Participium	„	مَقْتُولٌ	مُقَتَّلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ
Infinitivus		قَتْلٌ	تَقْتِيلٌ	مُقَاتَلَةٌ vel قِتَالٌ	إِقْتَالٌ	تَقَتُّلٌ

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	VI	VII	VIII	IX	X
Perfectum Activi	تَقَاتَلَ	اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ
Imperfectum „	يَتَقَاتَلُ	يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ
Imperativus „	تَقَاتَلْ	اِنْقَتِلْ	اِقْتَتِلْ	اِقْتَلِلْ	اِسْتَقْتِلْ
Participium „	مُتَقَاتِلٌ	مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌّ	مُسْتَقْتِلٌ
Perfectum Passivi	تُقُوتِلَ	اُنْقُتِلَ	اُقْتُتِلَ		اُسْتُقْتِلَ
Imperfectum „	يُتَقَاتَلُ	يُنْقَتَلُ	يُقْتَتَلُ		يُسْتَقْتَلُ
Participium „	مُتَقَاتَلٌ	مُنْقَتَلٌ	مُقْتَتَلٌ		مُسْتَقْتَلٌ
Infinitivus	تَقَاتُلٌ	اِنْقِتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ

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TABULA V.
Paradigma flexionis
Activi I verbi mediae geminatae

Persona	Numerus	*Perfectum*	*Imperfectum* Indicativus	*Imperfectum* Subjunctivus	*Imperfectum* Jussivus	*Imperativus*
3. masc.	sing.	فَرَّ	يَفِرُّ	يَفِرَّ	(يَفِرِّ) يَفْرِرْ	
3. fem.	„	فَرَّتْ	تَفِرُّ	تَفِرَّ	(تَفِرِّ) تَفْرِرْ	
2. masc.	„	فَرَرْتَ	تَفِرُّ	تَفِرَّ	(تَفِرَّ) تَفْرِرْ	(فِرِّ) اِفْرِرْ
2. fem.	„	فَرَرْتِ	تَفِرِّينَ	تَفِرِّى	تَفِرِّى	(اِفْرِرِى) فِرِّى
1.	„	فَرَرْتُ	أَفِرُّ	أَفِرَّ	(أَفِرِّ) أَفْرِرْ	
3. masc.	dual.	فَرَّا	يَفِرَّانِ	يَفِرَّا	يَفِرَّا	
3. fem.	„	فَرَّتَا	تَفِرَّانِ	تَفِرَّا	تَفِرَّا	
2.	„	فَرَرْتُمَا	تَفِرَّانِ	تَفِرَّا	تَفِرَّا	(اِفْرِرَا) فِرَّا
3. masc.	plur.	فَرُّوا	يَفِرُّونَ	يَفِرُّوا	يَفِرُّوا	
3. fem.	„	فَرَرْنَ	يَفْرِرْنَ	يَفْرِرْنَ	يَفْرِرْنَ	
2. masc.	„	فَرَرْتُمْ	تَفِرُّونَ	تَفِرُّوا	تَفِرُّوا	(اِفْرِرُوا) فِرُّوا
2. fem.	„	فَرَرْتُنَّ	تَفْرِرْنَ	تَفْرِرْنَ	تَفْرِرْنَ	اِفْرِرْنَ
1.	„	فَرَرْنَا	نَفِرُّ	نَفِرَّ	(نَفِرِّ) نَفْرِرْ	

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TABULA VI.

Paradigma flexionis

Passivi I verbi mediae geminatae

Persona	Numerus	*Perfectum*	*Imperfectum*		
			Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	فُرَّ	يُفَرُّ	يُفَرَّ	(يُفَرَّ) يُفْرَرْ
3. fem.	„	فُرَّتْ	تُفَرُّ	تُفَرَّ	تُفْرَرْ etc.
2. masc.	„	فُرِرْتَ	تُفَرُّ	تُفَرَّ	تُفْرَرْ
2. fem.	„	فُرِرْتِ	تُفَرِّينَ	تُفَرِّى	تُفَرِّى
1.	„	فُرِرْتُ	أُفَرُّ	أُفَرَّ	أُفْرَرْ
3. masc.	dual.	فُرَّا	يُفَرَّانِ	يُفَرَّا	يُفَرَّا
3. fem.	„	فُرَّتَا	تُفَرَّانِ	تُفَرَّا	تُفَرَّا
2.	„	فُرِرْتُمَا	تُفَرَّانِ	تُفَرَّا	تُفَرَّا
3. masc.	plur.	فُرُّوا	يُفَرُّونَ	يُفَرُّوا	يُفَرُّوا
3. fem.	„	فُرِرْنَ	يُفْرَرْنَ	يُفْرَرْنَ	يُفْرَرْنَ
2. masc.	„	فُرِرْتُمْ	تُفَرُّونَ	تُفَرُّوا	تُفَرُّوا
2. fem.	„	فُرِرْتُنَّ	تُفْرَرْنَ	تُفْرَرْنَ	تُفْرَرْنَ
1.	„	فُرِرْنَا	ذُفَرُّ	ذُفَرَّ	نُفْرَرْ

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TABULA VII

Paradigma stirpium verbi mediae geminatae contractarum.

	I	III	IV	VI	VII	VIII	X
Perfectum Activi	فَرَّ	فَارَّ	أَفَرَّ	تَفَارَّ	اِنْفَرَّ	اِفْتَرَّ	اِسْتَفَرَّ
Imperfectum "	يَفِرُّ	يُفَارُّ	يُفِرُّ	يَتَفَارُّ	يَنْفَرُّ	يَفْتَرُّ	يَسْتَفِرُّ
Imperativus "	اِفْرِرْ	فَارِرْ	أَفْرِرْ	تَفَارَرْ	اِنْفَرِرْ	اِفْتَرِرْ	اِسْتَفْرِرْ
Participium "	فَارٌّ	مُفَارٌّ	مُفِرٌّ	مُتَفَارٌّ	مُنْفَرٌّ	مُفْتَرٌّ	مُسْتَفِرٌّ
Perfectum Passivi	فُرَّ	فُورِرَ	أُفِرَّ	تُفُورِرَ	اُنْفُرَّ	اُفْتُرَّ	اُسْتُفِرَّ
Imperfectum "	يُفَرُّ	يُفَارُّ	يُفَرُّ	يُتَفَارُّ	يُنْفَرُّ	يُفْتَرُّ	يُسْتَفَرُّ
Participium "	مَفْرُورٌ	مُفَارٌّ	مُفَرٌّ	مُتَفَارٌّ	مُنْفَرٌّ	مُفْتَرٌّ	مُسْتَفَرٌّ
Infinitivus	فَرٌّ	فِرَارٌ	إِفْرَارٌ	تَفَارٌّ	اِنْفِرَارٌ	اِفْتِرَارٌ	اِسْتِفْرَارٌ

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TABULA VIII.

Paradigma flexionis verborum primae radicalis و et ى

	Verbi pr. و Imperf. i	Verbi pr. و Imperf. a	Verbi pr. و sani	Verbi pr. ى
I. Perf. Act.	وَصَلَ	وَدَعَ	وَسِخَ	يَسَرَ
Imperf. „	يَصِلُ	يَدَعُ	يَوْسَخُ	يَيْسِرُ
Imperat. „	صِلْ	دَعْ	(اَوْسَنْ اِيجَلْ)	اِيسِرْ
Imperf. Pass.	يُوصَلُ	يُودَعُ	يُوسَخُ	يُوسَرُ
Infinit.	صِلَةٌ	دَعَةٌ, وَدْعٌ	وَسَخٌ	يَسْرٌ
IV. Perf. Act.	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَيْسَرَ
Imperf. „	يُوصِلُ	يُودِعُ	يُوسِخُ	يُوسِرُ
Partic. „	مُوصِلٌ	مُودِعٌ	مُوسِخٌ	مُوسِرٌ
Infinit.	إِيصَالٌ	إِيدَاعٌ	إِيسَاخٌ	إِيسَارٌ
VIII. Perf. Act.	اِتَّصَلَ	اِتَّدَعَ	اِتَّسَخَ	اِتَّسَرَ
Imperf. „	يَتَّصِلُ	يَتَّدِعُ	يَتَّسِخُ	يَتَّسِرُ
Perf. Pass.	أُتُّصِلَ	أُتُّدِعَ	أُتُّسِخَ	أُتُّسِرَ
X. Perf. Act.	اِسْتَوْصَلَ	اِسْتَوْدَعَ	اِسْتَوْسَخَ	اِسْتَيْسَرَ
Infinit.	اِسْتِيصَالٌ	اِسْتِيدَاعٌ	اِسْتِيسَاخٌ	اِسْتِيسَارٌ

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TABULA IX.

Paradigma flexionis
Activi I verbi mediae radicalis و

Persona	Numerus	*Perfectum*	*Imperfectum*			*Imperativus*
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	
3. fem.	„	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	
2. masc.	„	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	قُلْ
2. fem.	„	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1.	„	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	
3. masc.	dual.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	
3. fem.	„	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	
2.	„	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُولَا
3. masc.	plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	
3. fem.	„	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	
2. masc.	„	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُولُوا
2. fem.	„	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ
1.	„	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	

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TABULA X.

Paradigma flexionis

Activi I verbi mediae radicalis ى

Persona	Numerus	*Perfectum*	*Imperfectum* Indicativus	Subjunctivus	Jussivus	*Imperativus*
3. masc.	sing.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	
3. fem.	„	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	
2. masc.	„	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	سِرْ
2. fem.	„	سِرْتِ	تَسِيرِينَ	تَسِيرِى	تَسِيرِى	سِيرِى
1.	„	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	
3. masc.	dual.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	
3. fem.	„	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	
2.	„	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc.	plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	
3. fem.	„	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	
2. masc.	„	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem.	„	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1.	„	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	

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TABULA XI.

Paradigma flexionis

Passivi I verbi mediae radicalis و vel ى

Persona	Numerus	*Perfectum*	*Imperfectum*		
			Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	دِيمَ	يُدَامُ	يُدَامَ	يُدَمْ
3. fem.	„	دِيمَتْ	تُدَامُ	تُدَامَ	تُدَمْ
2. masc.	„	دِمْتَ	تُدَامُ	تُدَامَ	تُدَمْ
2. fem.	„	دِمْتِ	تُدَامِينَ	تُدَامِى	تُدَامِى
1.	„	دِمْتُ	أُدَامُ	أُدَامَ	أُدَمْ
3. masc.	dual.	دِيمَا	يُدَامَانِ	يُدَامَا	يُدَامَا
3. fem.	„	دِيمَتَا	تُدَامَانِ	تُدَامَا	تُدَامَا
2.	„	دِمْتُمَا	تُدَامَانِ	تُدَامَا	تُدَامَا
3. masc.	plur.	دِيمُوا	يُدَامُونَ	يُدَامُوا	يُدَامُوا
3. fem.	„	دِمْنَ	يُدَمْنَ	يُدَمْنَ	يُدَمْنَ
2. masc.	„	دِمْتُمْ	تُدَامُونَ	تُدَامُوا	تُدَامُوا
2. fem.	„	دِمْتُنَّ	تُدَمْنَ	تُدَمْنَ	تُدَمْنَ
1.	„	دِمْنَا	نُدَامُ	نُدَامَ	نُدَمْ

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TABULA XII.

Paradigma stirpium verborum mediae و et ى irregularium.

	I Verb. med. فَعَلَ و	I Verb. med. فَعِلَ و	I Verb. med. فَعَلَ ى	IV Verb. med. و vel ى	VII Verb. med. و vel ى	VIII Verb. med. و vel ى	X Verb. med. و vel ى
Perfect. Act.	قَالَ	خَافَ	سَارَ	أَقَادَ	اِنْقَادَ	اِقْتَادَ	اِسْتَقَادَ
(II. P. masc. S.	قُلْتَ	خِفْتَ	سِرْتَ	أَقَدْتَ	اِنْقَدْتَ	اِقْتَدْتَ	اِسْتَقَدْتَ
Imperf. „	يَقُولُ	يَخَافُ	يَسِيرُ	يُقِيدُ	يَنْقَادُ	يَقْتَادُ	يَسْتَقِيدُ
Imperat. „	قُلْ	خَفْ	سِرْ	أَقِدْ	اِنْقَدْ	اِقْتَدْ	اِسْتَقِدْ
Particip. „	قَآئِلٌ	خَآئِفٌ	سَآئِرٌ	مُقِيدٌ	مُنْقَادٌ	مُقْتَادٌ	مُسْتَقِيدٌ
Perfect. Pass.	قِيلَ	خِيفَ	سِيرَ	أُقِيدَ	اُنْقِيدَ	اُقْتِيدَ	اُسْتُقِيدَ
Imperf. „	يُقَالُ	يُخَافُ	يُسَارُ	يُقَادُ	يُنْقَادُ	يُقْتَادُ	يُسْتَقَادُ
Particip. „	مَقُولٌ	مَخُوفٌ	مَسِيرٌ	مُقَادٌ	مُنْقَادٌ	مُقْتَادٌ	مُسْتَقَادٌ
Infinitivus	قَوْلٌ	خَوْفٌ	سَيْرٌ	إِقَادَةٌ	اِنْقِيَادٌ	اِقْتِيَادٌ	اِسْتِقَادَةٌ

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TABULA XIII.

Paradigma flexionis

Activi I verbi ultimae و (فَعَلَ)

Persona	Numerus	*Perfectum*	*Imperfectum*			*Imperativus*
			Indicativus	Subjunctivus	Jussivus	
3. masc.	sing.	غَزَا	يَغْزُو	يَغْزُوَ	يَغْزُ	
3. fem.	„	غَزَتْ	تَغْزُو	تَغْزُوَ	تَغْزُ	
2. masc.	„	غَزَوْتَ	تَغْزُو	تَغْزُوَ	تَغْزُ	أُغْزُ
2. fem.	„	غَزَوْتِ	تَغْزِينَ	تَغْزِى	تَغْزِى	أُغْزِى
1. „	„	غَزَوْتُ	أَغْزُو	أَغْزُوَ	أَغْزُ	
3. masc.	dual.	غَزَوَا	يَغْزُوَانِ	يَغْزُوَا	يَغْزُوَا	
3. fem.	„	غَزَتَا	تَغْزُوَانِ	تَغْزُوَا	تَغْزُوَا	
2.	„	غَزَوْتُمَا	تَغْزُوَانِ	تَغْزُوَا	تَغْزُوَا	أُغْزُوَا
3. masc.	plur.	غَزَوْا	يَغْزُونَ	يَغْزُوا	يَغْزُوا	
3. fem.	„	غَزَوْنَ	يَغْزُونَ	يَغْزُونَ	يَغْزُونَ	
2. masc.	„	غَزَوْتُمْ	تَغْزُونَ	تَغْزُوا	تَغْزُوا	أُغْزُوا
2. fem.	„	غَزَوْتُنَّ	تَغْزُونَ	تَغْزُونَ	تَغْزُونَ	أُغْزُونَ
1.	„	غَزَوْنَا	نَغْزُو	نَغْزُوَ	نَغْزُ	

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TABULA XIV.

Paradigma flexionis

Activi I verbi ultimae ى (فَعَلَ)

Persona	Numerus	*Perfectum*	*Imperfectum* Indicativus	*Imperfectum* Subjunctivus	*Imperfectum* Jussivus	*Imperativus*
3. masc.	sing.	رَمَى	يَرْمِى	يَرْمِىَ	يَرْمِ	
3. fem.	„	رَمَتْ	تَرْمِى	تَرْمِىَ	تَرْمِ	
2. masc.	„	رَمَيْتَ	تَرْمِى	تَرْمِىَ	تَرْمِ	اِرْمِ
2. fem.	„	رَمَيْتِ	تَرْمِينَ	تَرْمِى	تَرْمِى	اِرْمِى
1.	„	رَمَيْتُ	أَرْمِى	أَرْمِىَ	أَرْمِ	
3. masc.	dual.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	
3. fem.	„	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	
2.	„	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اِرْمِيَا
3. masc.	plur.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	
3. fem.	„	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	
2. masc.	„	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	اِرْمُوا
2. fem.	„	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	اِرْمِينَ
1.	„	رَمَيْنَا	نَرْمِى	نَرْمِىَ	نَرْمِ	

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TABULA XV.

Paradigma flexionis

Activi I verbis ultimae و vel ى (فَعِلَ)

Persona	Numerus	*Perfectum*	*Imperfectum* Indicativus	Subjunctivus	Jussivus	*Imperativus*
3. masc.	sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	
3. fem.	„	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	
2. masc.	„	رَضِيتَ	تَرْضَى	تَرْضَى	تَرْضَ	اِرْضَ
2. fem.	„	رَضِيتِ	تَرْضَيْنَ	تَرْضَيْ	تَرْضَيْ	اِرْضَيْ
1.	„	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	
3. masc.	dual.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	
3. fem.	„	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	
2.	„	رَضِيتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	اِرْضَيَا
3. masc.	plur.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	
3. fem.	„	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	
2. masc.	„	رَضِيتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	اِرْضَوْا
2. fem.	„	رَضِيتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اِرْضَيْنَ
1.	„	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	

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TABULA XVI.

Paradigma flexionis

Passivi I verbi ultimae و vel ى

Persona	Numerus	*Perfectum*	*Imperfectum* Indicativus	Subjunctivus	Jussivus
3. masc.	sing.	قُضِىَ	يُقْضَى	يُقْضَى	يُقْضَ
3. fem.	„	قُضِيَتْ	تُقْضَى	تُقْضَى	تُقْضَ
2. masc.	„	قُضِيتَ	تُقْضَى	تُقْضَى	تُقْضَ
2. fem.	„	قُضِيتِ	تُقْضَيْنَ	تُقْضَىْ	تُقْضَىْ
1.	„	قُضِيتُ	أُقْضَى	أُقْضَى	أُقْضَ
3. masc.	dual.	قُضِيَا	يُقْضَيَانِ	يُقْضَيَا	يُقْضَيَا
3. fem.	„	قُضِيَتَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
2.	„	قُضِيتُمَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
3. masc.	plur.	قُضُوا	يُقْضَوْنَ	يُقْضَوْا	يُقْضَوْا
3. fem.	„	قُضِينَ	يُقْضَيْنَ	يُقْضَيْنَ	يُقْضَيْنَ
2. masc.	„	قُضِيتُمْ	تُقْضَوْنَ	تُقْضَوْا	تُقْضَوْا
2. fem.	„	قُضِيتُنَّ	تُقْضَيْنَ	تُقْضَيْنَ	تُقْضَيْنَ
1.	„	قُضِينَا	نُقْضَى	نُقْضَى	نُقْضَ

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TABULA XVII.

Paradigma stirpium verborum ultimae و et ى

	I verbi ult. و فَعَلَ	I verbi ult. ى فَعَلَ	I verbi ult و vel ى فَعِلَ	II verbi ult. و vel ى	III verbi ult. و vel ى	IV verbi ult. و vel ى
Perfectum Activi	غَزَا	رَمَى	رَضِيَ	قَضَّى	قَاضَى	أَقْضَى
Imperfectum "	يَغْزُو	يَرْمِي	يَرْضَى	يُقَضِّي	يُقَاضِي	يُقْضِي
Imperativus "	أُغْزُ	اِرْمِ	اِرْضَ	قَضِّ	قَاضِ	أَقْضِ
Participium "	غَازٍ	رَامٍ	رَاضٍ	مُقَضٍّ	مُقَاضٍ	مُقْضٍ
Perfectum Passivi	غُزِيَ	رُمِيَ	رُضِيَ	قُضِّيَ	قُوضِيَ	أُقْضِيَ
Imperfectum "	يُغْزَى	يُرْمَى	يُرْضَى	يُقَضَّى	يُقَاضَى	يُقْضَى
Participium "	مَغْزُوٌّ	مَرْمِيٌّ	مَرْضِيٌّ	مُقَضًّى	مُقَاضًى	مُقْضًى
Infinitivus	غَزْوٌ	رَمْيٌ	رِضًى	تَقْضِيَةٌ	قِضَآءٌ vel مُقَاضَاةٌ	إِقْضَآءٌ

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	V verbi ult. و vel ى	VI verbi ult. و vel ى	VII verbi ult. و vel ى	VIII verbi ult. و vel ى	X verbi ult. و vel ى
Perfectum Activi	تَقَضَّى	تَقَاضَى	اِنْقَضَى	اِقْتَضَى	اِسْتَقْضَى
Imperfectum „	يَتَقَضَّى	يَتَقَاضَى	يَنْقَضِى	يَقْتَضِى	يَسْتَقْضِى
Imperativus „	تَقَضَّ	تَقَاضَ	اِنْقَضِ	اِقْتَضِ	اِسْتَقْضِ
Participium „	مُتَقَضٍّ	مُتَقَاضٍ	مُنْقَضٍ	مُقْتَضٍ	مُسْتَقْضٍ
Perfectum Passivi	تُقُضِّىَ	تُقُوضِىَ	اُنْقُضِىَ	اُقْتُضِىَ	اُسْتُقْضِىَ
Imperfectum „	يُتَقَضَّى	يُتَقَاضَى	يُنْقَضَى	يُقْتَضَى	يُسْتَقْضَى
Participium „	مُتَقَضًّى	مُتَقَاضًى	مُنْقَضًى	مُقْتَضًى	مُسْتَقْضًى
Infinitivus	تَقَضٍّ	تَقَاضٍ	اِنْقِضَآءٌ	اِقْتِضَآءٌ	اِسْتِقْضَآءٌ

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TABULA XVIII.

Paradigma flexionis nominis

a) generis masculini

α) *triptoti*

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.	قَصَّابٌ	اَلْقَصَّابُ	قَصَّابُ
Gen.	قَصَّابٍ	اَلْقَصَّابِ	قَصَّابِ
Acc.	قَصَّابًا	اَلْقَصَّابَ	قَصَّابَ
Dual Nom.	قَصَّابَانِ	اَلْقَصَّابَانِ	قَصَّابَا
Gen.-Acc.	قَصَّابَيْنِ	اَلْقَصَّابَيْنِ	قَصَّابَىْ
Plur. Nom.	قَصَّابُونَ	اَلْقَصَّابُونَ	قَصَّابُو (قَصَّابُوا)
Gen.-Acc.	قَصَّابِينَ	اَلْقَصَّابِينَ	قَصَّابِى

β) *diptoti*

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.	آخَرُ	اَلْآخَرُ	آخَرُ
Gen.	آخَرَ	اَلْآخَرِ	آخَرِ
Acc.	آخَرَ	اَلْآخَرَ	آخَرَ
Dual Nom.	آخَرَانِ	اَلْآخَرَانِ	آخَرَا
Gen.-Acc.	آخَرَيْنِ	اَلْآخَرَيْنِ	آخَرَىْ

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	indeterminati	determinati cum articulo	determinati in statu constructo
Plur. Nom.	آخَرُونَ	اَلْآخَرُونَ	آخَرُو (آخَرُوا)
Gen.-Acc.	آخَرِينَ	اَلْآخَرِينَ	آخَرِى

TABULA XIX.

b) generis feminini

α) triptoti

Sing. Nom.	سَاعَةٌ	اَلسَّاعَةُ	سَاعَةُ
Gen.	سَاعَةٍ	اَلسَّاعَةِ	سَاعَةِ
Acc.	سَاعَةً	اَلسَّاعَةَ	سَاعَةَ
Dual Nom.	سَاعَتَانِ	اَلسَّاعَتَانِ	سَاعَتَا
Gen.-Acc.	سَاعَتَيْنِ	اَلسَّاعَتَيْنِ	سَاعَتَيْ
Plur. Nom.	سَاعَاتٌ	اَلسَّاعَاتُ	سَاعَاتُ
Gen.-Acc.	سَاعَاتٍ	اَلسَّاعَاتِ	سَاعَاتِ

β) diptoti.

Sing. Nom.	مَيَّةُ	ceterum idem
Gen.-Acc.	مَيَّةَ	

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TABULA XX.

c) generis masculini in ـٍ desinentis.

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.-Gen.	قَاضٍ	اَلْقَاضِى	قَاضِى
Acc.	قَاضِيًا	اَلْقَاضِىَ	قَاضِىَ
Dual Nom.	قَاضِيَانِ	اَلْقَاضِيَانِ	قَاضِيَا
Gen.-Acc.	قَاضِيَيْنِ	اَلْقَاضِيَيْنِ	قَاضِيَىْ
Plur. Nom.	قَاضُونَ	اَلْقَاضُونَ	قَاضُو (قَاضُوا)
Gen.-Acc.	قَاضِينَ	اَلْقَاضِينَ	قَاضِى

d) nominis in ـًى, ـًا desinentis.

α) *triptoti.*

Sing. Nom.-Gen.-Acc.	مُصْطَفًى	اَلْمُصْطَفَى	مُصْطَفَى
Dual Nom.	مُصْطَفَيَانِ	اَلْمُصْطَفَيَانِ	مُصْطَفَيَا
Gen.-Acc.	مُصْطَفَيَيْنِ	اَلْمُصْطَفَيَيْنِ	مُصْطَفَيَىْ
Plur. Nom.	مُصْطَفَوْنَ	اَلْمُصْطَفَوْنَ	مُصْطَفَوْ (مُصْطَفَوْا)
Gen.-Acc.	مُصْطَفَيْنَ	اَلْمُصْطَفَيْنَ	مُصْطَفَىْ

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	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.-Gen.-Acc.	عَصًا	اَلْعَصَا	عَصَا
Dual Nom.	عَصَوَانِ	اَلْعَصَوَانِ	عَصَوَا

β) *diptoti.*

Sing. Nom.-Gen.-Acc.	ذِكْرَى	اَلذِّكْرَى	ذِكْرَى
id.	دُنْيَا	اَلدُّنْيَا	دُنْيَا

TABULA XXI.

Paradigma nominis cum suffixis.

a) *nominis masc. in singulari positi* قَصَّابٌ; *fem.* جَارِيَةٌ.

cum suffixo 1. pers. sing. قَصَّابِى fem. جَارِيَتِى

„ „ 2. „ „ masc. قَصَّابُكَ

„ „ 2. „ „ fem. قَصَّابُكِ

„ „ 3. „ „ masc. قَصَّابُهُ (gen. قَصَّابِهِ)

„ „ 3. „ „ fem. قَصَّابُهَا

„ „ 2. „ dualis قَصَّابُكُمَا

„ „ 3. „ „ قَصَّابُهُمَا (gen. قَصَّابِهِمَا)

„ „ 1. „ pluralis قَصَّابُنَا

„ „ 2. „ „ msc. قَصَّابُكُمْ

„ „ 2. „ „ fem. قَصَّابُكُنَّ

„ „ 3. „ „ msc. قَصَّابُهُمْ (gen. قَصَّابِهِمْ)

„ „ 3. „ „ fem. قَصَّابُهُنَّ (gen. قَصَّابِهِنَّ)

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b) *nominis in duali positi.*

Nominativus cum suffixo 1. pers. sing. قَصَّابَاىَ
„ „ „ 2. „ „ msc. قَصَّابَاكَ etc.
Gen.-Acc. „ „ 1. „ „ قَصَّابَىَّ
„ „ „ „ 2. „ „ msc. قَصَّابَيْكَ
„ „ „ „ 3. „ „ „ قَصَّابَيْهِ
„ „ „ „ 3. „ „ fem. قَصَّابَيْهَا etc.

c) *nominis masculini in plurali positi.*

Nominativus cum suffixo 1. pers. sing. قَصَّابِىَّ
„ „ „ 2. „ „ msc. قَصَّابُوكَ etc.
Gen.-Acc. „ „ 1. „ „ قَصَّابِىَّ
„ „ „ „ 2. „ „ msc. قَصَّابِيكَ
„ „ „ „ 3. „ „ msc. قَصَّابِيهِ
„ „ „ „ 3. „ „ fem. قَصَّابِيهَا etc.

d) *nominis feminini in plurali positi.*

Nom.-Gen.-Acc. cum suff. 1. pers. sing. سَاعَاتِى
Nominativus „ „ 2. „ „ msc. سَاعَاتُكَ.
„ „ „ 3. „ „ „ سَاعَاتُهُ etc.
Gen.-Acc. „ „ 2. „ „ „ سَاعَاتِكَ
„ „ „ „ 3. „ „ „ سَاعَاتِهِ etc.

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LITTERATURA ARABICA.

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LITTERATURA.

Arabum litteratura ingens; at permulti libri per saecula amissi; magna pars in bibliothecis exstat, de quibus catalogos manuscriptorum licet consulere. E librorum impressorum numero, quorum multi in Oriente inprimis Būlāḳi prope a Cahira in lucem prodierunt, quosdam hic enumerare placuit. Tituli librorum quos tironibus praeceteris commendare juvat, crucibus notati, opera illustriora asteriscis insignita. Scriptorum inclytorum nominibus annum mortis (exempli gratia: 646 H., inc. 26. apr. 1248, h. e. anno Hejrae 646, qui incipit die etc.) addidimus. — De libris nuper in Oriente impressis conf. „Perthes, Verzeichnis der von mir aus dem Orient eingeführten arabischen Bücher"; sive „E. J. Brill, Catalogue périodique de livres orientaux".

A. HISTORIA LITTERARIA.

† Bibliotheca orientalis. Manuel de Bibliographie orientale. I. contenant les livres arabes, persans et turcs imprimés depuis l'invention de l'imprimerie jusqu'à nos jours tant en Europe qu'en Orient etc. par *J. Th. Zenker*. Leipzig 1846. — Bibliotheca orientalis. Manuel de Bibliographie orientale. II. contenant 1. supplément du premier volume. 2. Littérature de l'Orient chrétien. 3. Littérature de l'Inde etc. Par *J. Th. Zenker*. Leipzig 1861.

†(Euting) Katalog der kaiserlichen Universitäts- und Landesbibliothek in Strassburg. Arabische Literatur. Strassburg 1877. 4°.

Literaturgeschichte der Araber. Von ihrem Beginne bis zu Ende des zwölften Jahrhunderts der Hidschret. Von *Hammer-Purgstall*. 7 Bände. Wien 1850—56 (quod opus, cum auctoris judiciis non raro errores sint admixti, lectorem diligentem criticum requirit).

*Lexicon bibliographicum et encyclopaedicum a Mustapha ben Abdallah Katib Jelebi dicto et nomine *Haji Khalfa* († 1658) celebrato compositum. Ad codicum Vindobonensium Parisiensium et Beroli-

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nensis fidem primum edidit latine vertit et commentario indicibusque instruxit *Gustavus Flügel.* Leipzig-London 1835—1858. 7 vol. 4⁰.

*Kitâb al-Fihrist (auct. Ibn abi Ya'kūb al-nadīm; scripsit anno 377 H. inc. 3 mai. 987) mit Anmerkungen herausgegeben von *Gustav Flügel.* Nach dessen Tode besorgt von *Johannes Rödiger* und *August Müller.* Zwei Bände. Leipzig 1871—2.

The biographical dictionary of illustrious men chiefly at the beginning of Islamism by Abu Zakariya Jahya el-*Nawawi* († 676 H. = 1277) edited by *Ferd. Wüstenfeld.* Göttingen 1842—47 (conf. über das Leben und die Schriften des .... el-Nawawi idem. Göttingen 1849, aus dem vierten Bande der Abhandl. d. kgl. Ges. d. Wiss. zu Gött.).

**Ibn Challican*, Vitae illustrium virorum. E codd. nunc primum arabice edidit variis lectionibus, indicibusque locupletissimis instruxit *Ferd. Wüstenfeld.* Göttingae 1835—40, 4⁰. — Ibn Ḫallikān († 681 H., inc. 11 apr. 1282) 2. vol. Bulak 1275; alt. ed. 1299. — Ibn Khallikan's biographical dictionary, translated from the arabic by Baron *Mac Guckin de Slane.* 4 vol. Paris-London 1843—71. 4⁰.

B. CHRESTOMATHIAE.

† Chrestomathia arabica quam e libris Mss. vel impressis rarioribus collectam edidit *Fr. A. Arnold.* Pars I. Textum continens. Pars II. Glossarium continens. Halis 1853.

† Chrestomathie élémentaire de l'Arabe littéral avec un glossaire par *H. Dérenbourg* et *J. Spiro.* Paris 1885.

† Chrestomathie Arabe, ou extraits de divers écrivains Arabes, tant en prose qu'en vers à l'usage des élèves de l'école spéciale des langues orientales vivantes; par A. J. *Sylvestre de Sacy.* II. éd. corr. et augm. Paris 1827. 3 vol.; Tome IV Anthologie grammaticale arabe. Paris 1829.

Joh. Godofr. Lud. Kosegartenii Chrestomathia arabica ex codicibus manuscriptis Paris. Goth. et Berol. collecta atque tum adscriptis vocalibus, cum additis lexico et adnotationibus explanata. Lipsiae 1828.

Georg. Guil. Freytag, Chrestomathia arabica, grammatica historica in usum scholarum Arabicarum ex codd. ineditis conscripta. 8⁰ maj. Bonnae 1834.

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Thier und Mensch vor dem König der Genien. Ein arabisches Mährchen aus den Schriften der lauteren Brüder in Basra im Urtext herausgegeben von *Fr. Dieterici.* 2. Ausgabe. Leipzig 1881. — Arabisch-deutsches Wörterbuch zum Koran und Thier und Mensch von *Fr. Dieterici.* Leipzig, 1881.

Girgass et *de Rosen.* Arabische Chrestomathie. St. Petersburg 1875. 1876 (russice).

An arabic reading-book compiled by *W. Wright.* Part first, The texts. London 1870.

C. OPERA GRAMMATICA etc.

a ab Orientalibus conscripta (conf. de intiis studii grammatici apud Arabes:

* Die grammatischen Schulen der Araber nach den Quellen bearbeitet von *G. Flügel.* Erste Abthl. Leipzig 1862. Abhandlungen der Deutschen Morgenl. Ges. II. Band. Nr. 4.)

*al-*Muzhir* fī ʿulūm el-luġa, Encyclopaedia philologica auctore Jalāl al-dīn al-*Suyūṭī* († 911 H., inc. 4 jun. 1505). Bulak 1282.

*Le livre de Sībawihi, traité de grammaire arabe par Sîboûya, dit *Sībawaihī* († 180 H., inc. 16 mart. 796). Texte arabe publié d'après les manuscrits du Caire, de l'Escurial, d'Oxford, de Paris, de St. Pétersbourg et de Vienne par *Hartwig Derenbourg.* Tome I. Paris 1881.

*Al-Mufaṣṣal, opus de re grammatica arabicum auctore Abu 'l-Ḳāsim Maḥmūd bin ʿOmar Zamaḫšario (*al-Zamaḫšarī* † 538 H., inc. 16 jul. 1143) ed *J. P. Broch.* Editio altera. Christianiae 1879. — Adde: *Ibn Jaʿīš* († 643 H., inc. 29 mai. 1245) Commentar zu Zamachšarī's Mufaṣṣal. Nach den Handschriften u. s. w. herausgeg. u. s. w. von Dr. *G. Jahn.* Erster Band. Leipzig, 1882. (Zweiter Band. 1 Heft. Leipzig 1883.)

*Alfijjah, Carmen didacticum grammaticum auctore Ibn Mālik († 672 H., inc. 18 jul. 1273) et in Alfijjam commentarius quem conscripsit Ibn Akil (Ibn ʿAkīl † 769 H., inc. 28 aug. 1367) ed. *Fr. Dieterici.* Lipsiae 1851. — Ibn ʿAkīl's Commentar zur Alfijja des Ibn Malik aus dem Arabischen zum ersten male übersetzt von *Fr. Dieterici.* Berlin 1852.

al-Ajurrūmijja, grammatica arabica auctore *Ibn Ajurrūm* al-Ṣinhājī († 732 H., inc. 10 jun. 1323). Sexcenties impr. (Erpenii cura Leidae 1617) praesertim in Oriente cum commentariis.

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Kāfija fī-lnaḥū, syntaxis auctore *Ibn al-Ḥājib* († 626 H., inc. 26 apr. 1248). Sexcenties impr. in Oriente.

β ab Occidentalibus conscripta.

†Dr. *C. P. Caspari's* Arabische Grammatik. Vierte Auflage bearbeitet von *August Müller.* Halle 1876. — Grammaire arabe de C. P. Caspari traduite de la quatrième édition allemande et en partie remaniée par *E. Uricoechea.* Bruxelles 1880. — A Grammar of the Arabic Language translated from the German of Caspari and edited, with numerous additions and corrections by *W. Wright.* 2 ed. 2 vol. London 1874. 5.

Geo. Henrici Aug. Ewald. Grammatica critica linguae arabicae cum brevi metrorum doctrina. Lipsiae 1831—1833. II vol.

*Grammaire arabe à l'usage des élèves de l'école spéciale des langues orientales vivantes; avec figures. Par M. le B^{on} *Silvestre de Sacy.* Seconde édition, corrigée et augmentée, à laquelle on a joint un traité de la prosodie et de la métrique des Arabes. 2 tom. Paris 1831. — Ad hoc opus complendum et ex parte emendandum pertinent *Fleischeri*

† „Beiträge zur arabischen Sprachkunde": Berichte über die Verhandlungen der kgl. sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe. 1863 (p. 93 ss.); 1864 (p. 265 ss.); 1866 (p. 286 ss.); 1870 (p. 227 ss.); 1874 (p. 71 ss.); 1876 (p. 44 ss.); 1878 (p. 65 ss.); 1880 (p. 89 ss.); 1881 (p. 117 ss.); 1883 (p. 72 ss.); conf. 1856 (p. 1 ss.); 1862 (p. 10 ss.)

J. G. L. Kosegarten. Grammatica linguae arabicae p. 1—688, sine titulo et anno, incompl. (liber rarissimus.)

Mortimer Sloper Howell. A Grammar of the Classical Arabic Language, translated and compiled from the Works of the most Approved or Naturalized Authorities. Published under the authority of the Government, N.-W.-Proviences. In an introduction and Four Parts. 3 tomi. Allahabad 1880. 1883.

Darstellung der arabischen Verskunst mit sechs Anhängen u. s. w. nach handschriftlichen Quellen bearbeitet und mit Registern versehen von *G. W. Freytag.* Bonn 1830.

Théorie nouvelle de la métrique arabe précédée de considérations générales sur le rythme naturel du langage par M. *Stanislas Guyard.* Paris 1875 (Extrait du Journal asiatique).

Die Rhetorik der Araber nach den wichtigsten Quellen dargestellt und mit angeführten Textauszügen nebst einem literaturgeschichtlichen Anhang versehen, von Dr. *A. F. Mehren.* Kopenhagen 1853.

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D. LEXICA.

α ab Orientalibus conscripta.

*Ṣaḥāḥ al-ʿarabiyye (sive al-Ṣaḥāḥ) auct. *al-Jauharī* (Abū Naṣr Ismaʿīl ibn Ḥammād † 393 H., inc. 10 nov. 1002). 2 vol. Bulak 1282.

*al-Ḳāmūs al-muḥīṭ (vel al-Ḳāmūs) auctore *al-Fīrūzābādī* († 816 vel 817 H. = 1413/4.) 2 vol. Calcutta 1817; editio optima vocalibus notata 4 vol. Bulak 1279. — Turcice explanatus 3 vol. Stambul 1272 et al. — Commentarium cui titulus est Tāj el-ʿarūs scripsit *Sayyid Murtaḍā* al-Zubaidī († 1205 H., inc. 10 Sept. 1790). 5 vol. (ad finem ʿain) Cairo, 1286/7.

Muḥīṭ al-muḥīṭ, auctore *Buṭrus al-Bistānī.* 2 vol. Beirut 1286. (1869/70).

Fiḳh al-luġa, opus synonymicum, auctore al-*Ṯaʿālibī* († 429 H., inc. 14 oct. 1037.) Cairo (saepius impressum).

*Gawālīḳī's al-Muʿarrab (opus de vocibus peregrinis auctore al-Jawālīkī † 465 H., inc. 17 Sept. 1072). Nach der Leydener Handschrift mit Erläuterungen herausgegeben von *Ed. Sachau.* Leipzig 1867.

*Asās al-balāġa (opus lexicogr. imprimis verborum sensum tropicum exhibens) auctore *al-Zamaḫšarī* († 538 H., inc. 16 juli 1143). 2 vol. Bulak 1299.

Liber as-Sojutii († 911 H., inc. 4 jun. 1505) de nominibus relativis, inscriptus Lubb al-lubāb, arab. cum annot. crit. ed. *P. J. Veth.* 1—3. Lugduni Bat. 1840—51. 4°.

*Al-Moschtabih auctore Schamso'ddín Abu Abdallah Mohammed ibn Ahmed *ad-Dhahabi* (al-Ḏahabī † 748 H., inc. 13 apr. 1347). E codd. mss. editus a *P. de Jong.* Lugduni Batav. 1881. (De nominibus propriis homonymis).

β ab Occidentalibus conscripta.

† *G. W. Freytag*, Lexicon Arabico-Latinum praesertim ex Djeuharii Firuzabadiique et aliorum libris confectum. Accedit index vocum latinarum locupletissimus. IV Tomi. Hal. 1830—1837. 4° maj.

G. W. Freytag, Lexicum Arabico-Latinum ex opere suo majore in usum tironum excerptum edidit. Halis 1836. 4° maj.

*Maddu-l-Ḳāmūs, an arabic-english Lexicon derived from the best and the most copious eastern sources comprising a very large collection of words and significations omitted in the Kamoos, with

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supplements to its abridged and defective explanations, ample grammatical and critical comments, and examples in prose and verse: composed by means of the munificence of the most noble Algernon, Duke of Northumberland etc. etc. and the bounty of the British Government: by *Edward William Lane*. In two books: the first containing all the classical words and significations commonly known to the learned among the Arabs; the second, those that are of rare occurrence and not commonly known. Book I, Part. 1—5. London 1863—1874; ed. by Stanley Lane Poole, Part 6—7, fasc. 1. 2. 3 ibid. — 1884 (ل).

*Supplément aux dictionnaires arabes par *R. Dozy*. 2 tom. Leyde 1881. — Conf. *Fleischer*, Studien über Dozy's Supplément: Berichte über die Verhandlungen der kgl. sächs. Ges. d. Wiss. zu Leipzig. Philol.-histor. Classe 1881 (p. 1 ss.), 1882. 1884.

A. *Kazimirski* de Biberstein, Dictionnaire arabe-français I. II. Paris. 1860.

Vocabulaire arabe-français (Cuche). Beyrouth 1883.

†A. *Wahrmund*, Handwörterbuch der deutschen und neu-arabischen Sprache. I. Neuarabisch-deutscher Theil I, 1. 2. II, 1. 2. — II Deutsch-neuarabischer Theil. Giessen 1870—77.

Dictionnaire détaillé des noms des vêtements chez les Arabes. Par *R. Dozy*. Amsterdam 1845.

*Glossaire des mots espagnols et portugais dérivés de l'Arabe par *R. Dozy* et *W. H. Engelmann*. 2. éd. Leyde 1869.

E. KORANICA, ISLAMICA, VITAE MUHAMMEDI.

α *ab Orientalibus conscripta.*

Al-Coranus seu Lex islamitica Muhammedis filii Abdallae Pseudophrophetae edita ex museo *Abrahami Hinckelmanni*. Hamburgi 1694.

Alcorani textus universus summa fide atque pulcherrimis characteribus descriptus, in latinum translatus, oppositis notis, auctore *Ludovico Marraccio*. Patavii 1698 fol.

Corani textus arabicus ad fidem librorum manuscriptorum et impressorum et ad praecipuorum interpretum lectiones et auctoritatem recensuit indicesque triginta sectionum et suratarum addidit *Gus-*

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tavus Flügel. Editio stereotypa C. Tauchnitzii. Tertium emendata; nova impressic † Lipsiae 1869 (I. 1834; recensionis Flügelianae textum recognitum iterum exprimi curavit *Gustavus Mauritius Redslob*, Lipsiae 1837). — Conf. † Concordantiae Corani arabicae. Ad literarum ordinem et verbarum radices diligenter disposuit *Gustavus Flügel.* Editio stereotypa. Lipsiae 1842.

* *al-Itḳān* fī 'ulūm al-ḳur'ān, opus de rebus coranicis auctore *al-Suyūṭī* († 911 H., inc. 4 jun. 1505); 2 part. Cairo 1278. — Sayúty's Itqán on the exegetic sciences of the Qor'an. Edited by Mowlawies Basheerooddeen and Noorool-Haqq with an analysis by A. Sprenger. Calcutta 1852—54.

al-Kaššāf. Commentarius in Koranum auctore *al-Zamaḫšari* († 538 H., inc. 16 jul. 1143). 2 vol. Bulak 1281. — The Qoran with the commentary of Zamakhshari entitled the Kashshaf an haqaiq al-tanzil, ed. by *W. Nassau Lees and Khadim Hosain* and *'Abd al Hayi.* Calcutta 1856.

* *Beidhawii* († 685 H., inc. 27 febr. 1286; vel 692) commentarius in Coranum ex codd. Parisiensibus Dresdensibus et Lipsiensibus edidit indicibusque instruxit *H. O. Fleischer.* 2 vol. Lipsiae 1846—48. — Indices ad Beidhawii commentarium in Coranum confecit *Winand Fell.* Leipzig 1878.

*Le Recueil des traditions musulmanes par Abou Abdallah ibn Ismail al-Bokhari (al-Buhārī † 257 H., inc. 29 nov. 870.) publié par *L. Krehl.* I—III Leyde 1862—68. — Saepius impressum sine vel cum adjectis commentariis.

Ṣaḥīḥ *Muslim.* Collectio traditionum prophetae auctore Muslim († 261 H., inc. 16 oct. 874). Cum commentario *al-Nawawi* († 676 H., inc. 4 jun. 1277) 5 vol. Cairo 1283.

Iḥyā al-'ulūm, opus theologicum auctore al-Ġazālī († 505 H., inc. 10 jul. 1111). Bulak 1289. — (Conf. Richard Gosche, Über Ghazzâlîs Leben und Werke: Abhdl. d. kgl. Akad. d. Wiss. zu Berlin 1858.)

*Das Leben Muhammeds nach Muhammed *ibn Isḥāḳ* († 151 H., inc. 26 jan. 768) bearbeitet von Abd el-Malik *ibn Hischam* († 218 H., inc 27 jan. 833); hrsg. von *F. Wüstenfeld.* 2 vol. Göttingen 1858—60. (Versio germ.: Das Leben Muhammeds u. s. w. bearbeitet von *G. Weil.* Stuttgart 1864.)

Muhammed in Medina. Das ist Vakidi's (*al-Wāḳidī* † 207 H., inc. 27 mai 822) Kitab al Maghazi in verkürzter deutscher Wiedergabe herausgegeben von *J. Wellhausen.* Berlin 1882.

Asad al-ġābe. Vitae 7500 virorum qui cum Mohammede convenerunt auctore *Ibn al-Aṯīr* († 630 H., inc. 18 oct. 1232). 5 vol. Cairo 1286.

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al-Iṣābe, A biographical dictionary of persons who knew Muhammed by *Ibn Hajar* (Ibn Ḥajar † 852 H., inc 7 mart. 1448). Edited in arabic by Mowlawies Mohammed Wajyh, ʿAbd al-Haqq, and Gholám Qádir and A. Sprenger. Bibliotheca indica. Vol. I, Calcutta 1856; vol. IV, Calcutta 1873. Vol. II, fasc. 1—5; vol. III, fasc. 1—4,

Ḳiṣaṣ el-ʾanbiyā, (historiae fabulosae prophetarum) auctore *al-Taʿlabi* († 427 H., inc. 5 nov. 1035). Cairo 1297 et saepius impr.

Ad-dourra al-fakhira; la perle précieuse de Ghazâlî († 505 H., inc. 10 jul. 1111) par *L. Gautier*. Genève 1878. Eschatologia muslimica.

β *ab Occidentalibus conscripta.*

Der Koran nach Boysen von Neuem aus dem Arabischen übersetzt mit einer historischen Einleitung und Anmerkungen von *G. Wahl*. Halle 1828.

Der Koran. Aus dem Arabischen wortgetreu neu übersetzt mit Anmerkungen von *L. Ullmann*. 6. Aufl. 1862.

Le Koran, Traduction nouvelle, faite sur le texte arabe, par Mr. *Kazimirski*, Nouv. éd. Paris 1854.

The Koran commonly called the Alcoran of Mohammed: translated into English from the Original Arabic. With explanatory notes taken from the most approved commentators. To which is prefixed a preliminary discourse. By *George Sale*. London 1774 et saepius.

J. M. Rodwell, The Koran, translated from the arabic, 2 ed. London 1876.

The Qur'ân translated by *E. H. Palmer*. 2 parts. Oxford 1880 (The sacred books of the East translated by various oriental scholars and edited by F. Max Müller vol. VI. IX).

†*Geschichte des Qorâns von *Theodor Nöldeke*. Göttingen 1860.

Über die Religion der vorislamischen Araber. Eine zur Habilitation etc. öffentlich zu vertheidigende Abhandlung von *Ludolf Krehl*. Leipzig 1863.

*Das Leben und die Lehre des Mohammad nach bisher grösstentheils unbenutzten Quellen bearbeitet von *A. Sprenger*. Zweite Ausgabe. Berlin 1869.

†Das Leben Muhammed's. Nach den Quellen populär dargestellt von *Theodor Nöldeke*. Hannover 1863.

W. *Muir*, The life of Mahomet and History of Islam. 4 vol. London 1858—61.

†Das Leben und die Lehre des Muhammed. Dargestellt von *Ludolf Krehl*. 1. Theil. Das Leben des Muhammed. Leipzig 1884.

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*Snouck-Hurgronje, Het mekkansche Feest. Leiden 1880.
†Was hat Mohammed aus dem Judenthum aufgenommen? von *Abraham Geiger.* Bonn 1833.
R. Dozy, Het Islamisme. Leiden 1863. 2 ed. Haarlem 1880; Essai sur l'histoire de l'Islamisme par R. Dozy trad. par V. Chauvin. Leyde-Paris 1879.
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De strijd over het Dogma in den Islâm tot op el-Ash'ari door Dr. *M. Th. Houtsma.* Leiden 1875.
Zur Geschichte Abu 'l Hasan al-Ašʿarî's († circa 324 H. = 935) von *Wilhelm Spitta.* Leipzig 1876.
J. Goldziher, Die Schule der Zahiriten, ihr Ursprung, ihr System und ihre Geschichte. Leipzig 1884.

F. HISTORICA.

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Ibn Coteiba's (ibn Ḳutaiba † 276 H., inc. 6 mai. 889) Handbuch der Geschichte herausgegeben von *Ferd. Wüstenfeld.* Göttingen 1850.
Anonyme Arabische Chronik Band XI vermuthlich das Buch der Verwandtschaft und Geschichte der Adligen von Abulhasan ahmed ben jahjā ben ǵābir ben dāwūd elbelāḏori elbagdādi († 279 H., inc. 3 apr. 892). Autogr. und herausgegeben von *W. Ahlwardt.* Greifswald 1883.
*Annales auctore Abu Djafar Mohammed Ibn Djarir *At-Tabari* (al-Ṭabarī † 309 H., inc. 12 mai. 921), quos ediderunt J. Barth, Th. Nöldeke, O. Loth (†), E. Prym, H. Thorbecke, S. Fränkel, D. H. Müller, M. Th. Houtsma, S. Guyard (†), V. Rosen et M. J. de Goeje I, 1—5; II, 1—3; III, 1—6 Leiden 1879 seq.
Maçoudi (al- Masʿūdī † 346 H., inc. 4 apr. 957) Les prairies d'or. Texte et traduction par *C. Barbier de Meynard* et *Pavet de Courtelle.* 9 tomes. Paris 1861—77. (id. 2 vol. Bulak 1283.)
Hamzae Ispahanensis (scrips. anno 350 H.) annalium libri X. Edidit *J. M. E. Gottwaldt.* I. textus, II. transl. Petropoli-Lipsiae 1844. 1848.
Historia saracenica, arabice olim exarata a Georgio Elmacino (*al-Makīn* † 672 H., inc. 18 jul. 1273), edita et latine reddita opere et studiis *Thomae Erpenii.* Lugduni Bat. 1625.
*Ibn el-Athiri (*ibn al-Aṯīr* † 630 H., inc. 18 oct. 1232) Chronicon quod perfectissimum (el-Kāmil) inscribitur. Edidit *Carolus Johannes*

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Tornberg. 14 vol. Lugduni Bat. 1851—1876. (12 vol. Bulak 1290.)

Elfachri. Geschichte der islamischen Reiche vom Anfang bis zum Ende des Chalifates, von *Ibn etthiqthaqa* (scríps. anno 1302 n. a.) Arabisch herausgegeben von *W. Ahlwardt.* Gotha 1860.

Abulfedae († 732 H., inc. 4 oct. 1331) Annales muslemici arabice et latine. Opera et studiis *J. J. Reiskii*, nunc primum ed. *J. G. Ch. Adler.* 5 vol. Hafniae 1789—94. — 2 vol. Stambul 1286.

† Abulfedae historia Anteislamica, Arabice e duob. Codd. Paris. edidit, vers. lat. notis et indicibus auxit *H. O. Fleischer.* Lipsiae 1831. 4⁰.

Ibn Ḫaldūn († 808 H., inc. 29 jun. 1405) al-ʿibar etc. Historia universalis. 7. vol. Bûlak 1284. — Prolégomènes d'Ebn- Khaldoun. Texte arabe par *Quatremère.* 3 vol. Paris 1858 (Notices et extraits des mscr. XVI, 1. XVII, 1. XVIII, 1.) — Prolégomènes historiques d'Ibn Khaldoun. Traduction par *Mac Guckin de Slane.* 3 vol. Paris 1862—68 (Notices et extr. XIX, 1. XX, 1. XXI, 1).

The Taríkh al-Kholfáa; or history of the Caliphs, from the death of Mohammad to the year 900 of the Hijrah by the celebrated Jalál al-Dín Al-Osyootí (al-Suyūṭī † 911 H., inc. 4 jun. 1505), ed. by W. N. Lees und Mawlawi Abd al-Haqq. Calcutta 1857.

* Liber expugnationis regionum auctore Imámo Ahmed ibn Jahja ibn Djábir *al-Baladsori* (al-Balāḏurī † 279 H., inc. 3 apr. 892) ed. *M. J. de Goeje.* Lugduni Bat. 1866. 4⁰

* Chronologie orientalischer Völker von *Albêrûni.* Herausgegeben von *Eduard Sachau.* Gedruckt auf Kosten der D. M. Ges. Leipzig 1878. 4⁰. — Chronology of ancient Nations. An English Version of the Arabic Text of the Athar ul Bâkiya of Albîrûnî, or "Vestiges of the Past." Collected and reduced to writing by the Author in A. H. 390—1, A. D. 1000. Translated and Edited, with Notes and Index, bv *C. E. Sachau.* Published for the Oriental Translation Fund of Great Britain and Ireland. Roy. 8⁰. London 1879.

Book of religious and philosophical sects by Muhammad *al-Shahrastâni* († 528 H., inc 29 mart. 1153). Now first edited by *W. Cureton.* 2 vol. London 1846. — Abu-'l-Fatḥ Muḥammad asch-Schahrastâni's Religionspartheien und Philosophenschulen. Aus dem Arabischen übersetzt mit Anmerkungen von *Th. Haarbrücker.* 2 Bände. Halle 1850—1.

Die Chroniken der Stadt Mekka. Gesammelt und herausgegeben von *Ferdinand Wüstenfeld.* (I Azraki. II Fākihi, Fāsī, Ibn Dhuheira. III. Kuṭb ed-dīn. IV. Deutsche Bearbeitung). I—IV. Leipzig 1857—61.

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Ahmedis Arabsiadae (*Aḥmed ibn ʿArabšah* † 854 H., inc. 14 febr. 1450) vitae et rerum gestarum Timuri, qui vulgo Tamerlanes dicitur historia. (Ed.) Latine vertit etc. *S. H. Manger.* 2 vol. Leovardiae 1767. 1772.

Analectes sur l'histoire et la littérature des Arabes d'Espagne par *Al-Makkari* (al-Makkari † 1041 H., inc. 30 jul. 1631). Publiés par *R. Dozy, G. Dugat, L. Krehl,* et *W. Wright.* 2 vol. Leyde 1855—61. (Conf. *Fleischer,* Textverbesserungen in Al-Makkarī's Geschichtswerke: Berichte der kön. sächs. Ges. der Wissenschaften; philol.-histor. Classe (XIX) 1867 p. 151—220; (XX) 1868 p. 236—309; (XXI) 1869 p. 39—118; 147—210. — Lettre à M. Fleischer contenant les remarques critiques et explicatives sur le texte d'Al-Makkari par *R. Dozy.* Leyde 1871). — Conf. The history of the mohammedan dynasties in Spain by Ahmed ibn Mohammed Al-Makkarī. Translated and illustrated by Pascual de Gayangos. 2 vol. London 1840—3. 4⁰.

Historia Abbadidarum praemissis scriptorum Arabum de ea dynastia locis nunc primum editis, auctore *R. P. A. Dozy.* I—III. Lugduni Bat. 1849.

al-Ḫiṭaṭ (geographia et historia Aegypti) auctore *al-Makrīzi* († 845 H., inc. 22 mai. 1441). 2 vol. Bulak 1270. — Histoire des Sultans Mamlouks de l'Egypte, écrite en arabe par Taki-eddin-Ahmed Makrizi, traduite en français et accompagnée de notes par *Quatremère.* 2 vol. Paris 1837—45. 4⁰.

Abūl-Maḥāsin ibn Tagri Bardii († 874 H., inc. 11 jul. 1469) Annales (historia Egypti) I, 1. 2 ediderunt *T. G. J. Juynboll* et *B. F. Matthes.* II, 1. 2. ed. *T. G. J. Juynboll.* Lugduni Bat. 1852—61.

Ḥusn al-muḥāḍara. Historia Egypti auctore *al-Suyūṭī* († 911 H., inc. 4 jun. 1505). 2 vol. Cairo.

β *ab Occidentalibus conscripta.*

*Die Geschichtschreiber der Araber und ihre Werke. Von *F. Wüstenfeld.* (Aus dem XXVIII und XXIX Bande der Abhandlungen der Kgl. Ges. d. W. zu Göttingen.) Göttingen 1882. 4⁰.

† Vergleichungstabellen der muhammedanischen und christlichen Zeitrechnung nach den ersten Tagen jedes muhammedanischen Monats berechnet. Herausgegeben von *Ferd. Wüstenfeld.* Leipzig 1854.

Genealogische Tabellen der Arabischen Stämme und Familien . . . Aus den Quellen zusammengestellt von *Ferdinand Wüstenfeld.* Göttingen 1852. q.-fol. — Register zu den genealogischen Ta-

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* *Caussin de Perceval,* Essai sur l'histoire des Arabes avant l'islamisme. 3 vol. Paris 1847.

*Geschichte der Chalifen. Nach handschriftlichen grösstentheils noch unbenützten Quellen bearbeitet von *Gustav Weil.* 3 Bände. Mannheim 1846—51. — Geschichte des Abbasidenchalifats in Egypten. Von *Gustav Weil.* 2 Bände. Stuttgart 1860—2.

†Geschichte der islamitischen Völker von Mohammed bis zur Zeit des Sultan Selim übersichtlich dargestellt von *Gustav Weil.* Stuttgart 1866.

† Geschichte der Araber bis auf den Sturz des Chalifats von Bagdad. Von *Gustav Flügel.* 2. Aufl. Leipzig 1864.

W. Muir, Annals of the early Caliphate from original sources. London 1883.

Geschichte der Mauren in Spanien bis zur Eroberung Andalusiens durch die Almoraviden (711—1110). Von *R. Dozy.* Deutsche Ausgabe mit Originalbeiträgen des Verfassers. 2 Bände. Leipzig 1874.

Poesie und Kunst der Araber in Spanien und Sicilien. Von *Adolf Friedrich von Schack.* 2 Bände. Berlin 1865. 2. Aufl. 1877.

Culturgeschichte des Orients unter den Chalifen. Von *Alfred von Kremer.* 2 Bände. Wien 1875—77.

*Geschichte der herrschenden Ideen des Islams. Der Gottesbegriff, die Prophetie und Staatsidee. Von *Alfred von Kremer.* Leipzig 1868.

G. GEOGRAPHICA.

α ab Orientalibus consrcipta.

Das geographische Wörterbuch des Abu ʿObeid ʿAbdallah ben Abd el-ʿAzīz *el-Bekri* († 487 H. = 1094) nach den Handschriften zu Leiden, Cambridge, London und Mailand herausgegeben von *Ferd. Wüstenfeld.* 2 Bände. Göttingen, Paris 1876. 1877.

*Jacut's (Yāḳūt † 626 H. = 1229) geographisches Wörterbuch aus den Handschriften zu Berlin, St. Petersburg und Paris auf Kosten der Deutschen Morgenländischen Gesellschaft herausgegeben von *Ferdinand Wüstenfeld.* 6 Bände. Leipzig 1866—73.

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Jacut's Moschtarik, das ist: Lexicon geographischer Homonyme. Herausgegeben von *Ferd. Wüstenfeld.* Göttingen 1846.

Marāṣid al-iṭṭilā'i, Lexicon geographicum ed. *T. G. J. Juynboll* I—VI. Lugduni B. 1850—64. (Excerptum ex Jāḳūt.)

Al-Hamdânî's († 334 H., inc. 13 aug. 945) Geographie der Arabischen Halbinsel. Nach den Handschr. herausgegeben von *David Heinrich Müller.* Leiden 1884.

Géographie d'Aboulféda (*Abū-l-fidā* † 732 H., inc. 4 oct. 1331). Texte arabe par *Reinaud* et Mac *Guckin de Slane.* Paris 1840. — Géographie d'Ismaïl Abou 'l-Fédā en arabe publiée par *Charles Schier.* Éd. autogr. Dresde 1846. — Géographie d'Aboulféda, traduite de l'arabe en français par *Reinaud* I. II, 1 Paris 1848; II, 2 par *Stanislas Guyard.* Paris 1883.

*Bibliotheca geographorum arabicorum. Edidit *M. J. de Goeje.* Pars prima. Viae regnorum. Descriptio ditionis moslemicae auctore Abu Isḥāk al-Fārisī *al-Istakhri* (al-Isṭaḫrī, cf. Zeitschrift d. D. Morgenl. Ges. Bd. 25, p. 42 ff.) — Pars secunda. Viae et regna. Descriptio ditionis moslemicae auctore Abu 'l-Ḳāsim *Ibn Haukal* (ibid.). — Pars tertia. Descriptio imperii Moslemici auctore *Al-Mokaddasi* (al-Muḳaddasi scrips. anno 378 H.). — Pars quarta. Continens indices, glossarium et addenda et emendanda ad part. I—III auctore *M. J. de Goeje.* Lugduni Bat. 1870—1879.

The travels of *Ibn Jubair* (fine saec. VI H.) edited by *William Wright.* Leyden 1852.

Voyages d'Ibn Batoutah (*ibn Baṭūṭa* † 779 H., inc. 10 mai. 1377). Texte arabe, accompagnée d'une traduction par *C. Defrémery* et *B. R. Sanguinetti* (Publications de la Société asiatique). 4 vol. Paris 1853—58; deux. tir. 1874—77.

β *ab Occidentalibus conscripta.*

(Karte von) Arabien zu C. Ritters Erdkunde, Buch III, West-Asien, Theil XII und XIII bearbeitet von *H. Kiepert.* Neue berichtigte Ausgabe, die Orthographie revidirt von *Th. Nöldeke.* Berlin 1867 (D. Reimer).

Die alte Geographie Arabiens als Grundlage der Entwicklungsgeschichte des Semitismus von *A. Sprenger.* Bern 1875.

Arabien im sechsten Jahrhundert. Eine ethnographische Skizze von *Otto Blau.* Mit einer Karte: Zeitschrift der deutschen morgenl. Gesellschaft. Leipzig 1869 (XXIII B.) p. 559—592.

Arabien und die Araber seit hundert Jahren. Eine geographische und geschichtliche Skizze von *Albrecht Zehme.* Halle 1875.

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*Beschreibung von Arabien. Aus eigenen Beobachtungen und im Lande selbst gesammelten Nachrichten abgefasst von *Carsten Niebuhr.* Kopenhagen 1772. 4⁰.

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805; al-Tabrīzī comm. † 420, inc. 11 aug. 1108). Alia ed. Bulak 1296. Conf. Hamâsa oder die ältesten arabischen Volkslieder, gesammelt von Abu Temmâm, übersetzt und erläutert von *Friedrich Rückert*. 2 T. Stuttgart 1846.

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β ab Occidentalibus conscripta.

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CHRESTOMATHIA.

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A. FOR TRANSLATION INTO ENGLISH

I.

قِصَّةُ بِلْقِيسَ وَهِىَ مَأْخُوذَةٌ

مِنْ كِتَابِ قِصَصِ ٱلْأَنْبِيَآءِ لِلثَّعْلَبِيِّ * قَالَتِ[1] ٱلْعُلَمَآءُ
بِأَخْبَارِ ٱلْقُدَمَآءِ أَنَّ[2] نَبِيَّ ٱللّٰهِ سُلَيْمَانَ بْنَ[3] دَاوُدَ
عَلَيْهِمَا ٱلسَّلَامُ لَمَّا فَرَغَ مِنْ بِنَآءِ بَيْتِ[4] ٱلْمَقْدِسِ
عَزَمَ عَلَى ٱلْخُرُوجِ إِلَى أَرْضِ ٱلْحَرَمِ فَتَجَهَّزَ لِلْمَسِيرِ[5]
5 وَٱسْتَصْحَبَ مَعَهُ مِنَ ٱلنَّاسِ وَٱلْجِنِّ وَٱلشَّيَاطِينِ وَٱلطُّيُورِ
وَٱلْوُحُوشِ مَا بَلَّغَ عَسْكَرَهُ مِائَةَ فَرْسَخٍ وَأَمَرَ ٱلرِّيحَ ٱلرُّخَآءَ
فَحَمَلَتْهُمْ *

فَلَمَّا وَافَوْا[6] ٱلْحَرَمَ أَقَامَ بِهِ مَا[7] شَآءَ ٱللّٰهُ أَنْ
يُقِيمَ[8] وَقَرَّبَ ٱلْقَرَابِينَ وَقَضَى ٱلْمَنَاسِكَ وَبَشَّرَ أَهْلَهُ
10 بِخُرُوجِ نَبِيِّنَا مُحَمَّدٍ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَخْبَرَهُمْ أَنَّهُ

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1 § 91 b. 2 § 95. 3 § 6 f 2. 4 § 87. 5 § 34 a.
6 § 6 e. 7 § 101. 8 § 75.

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سَيِّدُ ٱلْأَنْبِيَآءِ وَخَاتَمُ ٱلنَّبِيِّينَ وَأَنَّ ذٰلِكَ مُثْبَتٌ فِي زُبُورِهِمْ
ثُمَّ أَحَبَّ أَنْ يَسِيرَ إِلَى أَرْضِ ٱلْيَمَنِ[1]*

فَخَرَجَ مِنْ مَكَّةَ صَبَاحًا[2] وَسَارَ نَحْوَ ٱلْيَمَنِ يَؤُمُّ[3]
نَجْمَ سُهَيْلٍ فَوَافَى صَنْعَآءَ وَقْتَ ٱلزَّوَالِ وَذٰلِكَ مَسِيرَةُ
5 شَهْرٍ فَرَأَى أَرْضًا بَيْضَآءَ حَسَنَةً تَزْهُو بِخُضْرَتِهَا فَأَحَبَّ
ٱلنُّزُولَ بِهَا لِيُصَلِّيَ[4] وَيَتَغَدَّى فَطَلَبُوا ٱلْمَآءَ[5] فَلَمْ يَجِدُوهُ*

وَكَانَ ٱلْهُدْهُدُ دَلِيلَهُ عَلَى ٱلْمَآءِ وَكَانَ[6] يَرَى[7] ٱلْمَآءَ
مِنْ تَحْتِ ٱلْأَرْضِ كَمَا يَرَاهُ ٱلْإِنْسَانُ فِي بَاطِنِ ٱلزُّجَاجَةِ
فَيَعْرِفُ مَوْضِعَ ٱلْمَآءِ وَعُمْقَهُ[8] ثُمَّ تَجِيءُ ٱلشَّيَاطِينُ
10 فَيَسْتَخْرِجُونَ ٱلْمَآءَ فَلَمَّا نَزَلَ سُلَيْمَانُ قَالَ ٱلْهُدْهُدُ
فِي نَفْسِهِ إِنَّ سُلَيْمَانَ قَدِ ٱشْتَغَلَ بِٱلنُّزُولِ فَٱرْتَفَعَ إِلَى
نَحْوِ ٱلسَّمَآءِ وَنَظَرَ إِلَى طُولِ ٱلدُّنْيَا وَعَرْضِهَا وَنَظَرَ يَمِينًا
وَشِمَالًا فَرَأَى بُسْتَانَ بِلْقِيسَ فَمَالَ إِلَى ٱلْخُضْرَةِ فَوَقَعَ
فِيهَا فَإِذَا هُوَ بِهُدْهُدِ ٱلْيَمَنِ فَهَبَطَ عَلَيْهِ فَكَانَ ٱسْمُ
15 هُدْهُدِ سُلَيْمَانَ يَعْفُورًا وَٱسْمُ هُدْهُدِ ٱلْيَمَنِ عُفَيْرًا

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1 § 88 a. 2 § 82 a. 3 § 100 b. 4 § 75. 5 § 84 b.
6 § 74 c. 7 § 41 b. 8 § 89.

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فَقَالَ عُفَيْرٌ لِيَعْفُورٍ مِنْ أَيْنَ أَقْبَلْتَ وَإِلَى أَيْنَ تُرِيدُ
قَالَ أَقْبَلْتُ مِنَ ٱلشَّأْمِ مَعَ صَاحِبِى سُلَيْمَانَ بْنِ دَاوُدَ
عَلَيْهِ ٱلسَّلَامُ فَقَالَ لَهُ ٱلْهُدْهُدُ وَمَنْ سُلَيْمَانُ بْنُ
دَاوُدَ قَالَ مَلِكُ ٱلْجِنِّ وَٱلْإِنْسِ وَٱلشَّيَاطِينِ وَٱلْوُحُوشِ
وَٱلرِّيَاحِ فَمِنْ أَيْنَ[1] أَنْتَ قَالَ أَنَا مِنْ هٰذِهِ ٱلْبِلَادِ قَالَ
وَمَنْ مَلِكُهَا قَالَ ٱمْرَأَةٌ قَالَ فَمَا ٱسْمُهَا قَالَ يُقَالُ لَهَا
بِلْقِيسُ وَإِنْ كَانَ لِصَاحِبِكَ مُلْكٌ عَظِيمٌ فَلَيْسَ مُلْكُ
بِلْقِيسَ دُونَهُ فَإِنَّهَا مَلِكَةُ ٱلْيَمَنِ كُلِّهِ[2] وَتَحْتَ يَدِهَا
ٱثْنَا عَشَرَ أَلْفَ قَيْلٍ[3] مَعَ كُلِّ قَيْلٍ مِائَةُ أَلْفِ مُقَاتِلٍ
فَهَلْ أَنْتَ مُنْطَلِقٌ مَعِى حَتَّى تَنْظُرَ إِلَى مُلْكِهَا قَالَ
أَخَافُ أَنْ يَتَفَقَّدَنِى سُلَيْمَانُ فِى وَقْتِ ٱلصَّلَاةِ إِذَا
ٱحْتَاجَ[4] إِلَى ٱلْمَاءِ فَقَالَ لَهُ ٱلْهُدْهُدُ ٱلْيَمَانِىُّ إِنَّ
صَاحِبَكَ لَيَسُرُّهُ[5] أَنْ تَأْتِيَهُ بِخَبَرِ هٰذِهِ ٱلْمَلِكَةِ فَٱنْطَلَقَ
مَعَهُ حَتَّى أَتَى بِلْقِيسَ وَنَظَرَ مُلْكَهَا وَمَا رَجَعَ إِلَى
سُلَيْمَانَ إِلَّا وَقْتَ صَلَاةِ ٱلْعَصْرِ قَالَ فَلَمَّا نَزَلَ سُلَيْمَانُ
وَدَخَلَ عَلَيْهِ وَقْتُ صَلَاةِ ٱلْعَصْرِ طَلَبَ ٱلْهُدْهُدَ وَذٰلِكَ

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[1] § 94 b. [2] § 85 b. [3] § 67 a. [4] § 101. [5] § 95 a not.

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أَنَّهُ نَزَلَ عَلَى غَيْرِ مَاءٍ فَسَأَلَ ٱلْإِنْسَ عَنِ ٱلْمَاءِ فَقَالُوا
لَا نَعْلَمُ هٰهُنَا مَاءً فَسَأَلَ ٱلْجِنَّ وَٱلشَّيَاطِينَ فَقَالُوا لَا
نَعْلَمُ فَتَفَقَّدَ عِنْدَ ذٰلِكَ ٱلْهُدْهُدَ فَلَمْ يَجِدْهُ فَتَوَعَّدَهُ*
وَفِي رِوَايَةٍ كَانَ سَبَبُ تَفَقُّدِهِ ٱلْهُدْهُدَ وَسُؤَالِهِ عَنْهُ
إِخْلَالَهُ بِٱلنَّوْبَةِ وَذٰلِكَ أَنَّ سُلَيْمَانَ كَانَ إِذَا نَزَلَ مَنْزِلًا 5
يُظِلُّهُ وَجُنْدَهُ ٱلطَّيْرُ مِنَ ٱلشَّمْسِ فَرَأَى مَوْضِعَ ٱلْهُدْهُدِ
خَالِيًا فَدَعَا عَرِيفَ ٱلطَّيْرِ وَهُوَ ٱلنَّسْرُ فَسَأَلَهُ عَنِ
ٱلْهُدْهُدِ فَقَالَ أَصْلَحَ[1] ٱللّٰهُ ٱلْمَلِكَ مَا أَدْرِى أَيْنَ هُوَ
وَمَا أَرْسَلْتُهُ إِلَى مَوْضِعٍ فَغَضِبَ عِنْدَ ذٰلِكَ سُلَيْمَانُ
وَقَالَ *لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا[2] أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّى 10
بِسُلْطَانٍ مُبِينٍ[3] أَىْ حُجَّةٍ وَاضِحَةٍ*
ثُمَّ دَعَا ٱلْعُقَابَ سَيِّدَ[4] ٱلطُّيُورِ فَقَالَ لَهُ عَلَىَّ
بِٱلْهُدْهُدِ ٱلسَّاعَةَ[5] فَرَفَعَ ٱلْعُقَابُ نَفْسَهُ دُونَ ٱلسَّمَآءِ
حَتَّى ٱلْتَصَقَ بِٱلْهَوَاءِ فَنَظَرَ إِلَى ٱلدُّنْيَا كَٱلْقَصْعَةِ بَيْنَ
يَدَىْ أَحَدِكُمْ ثُمَّ ٱلْتَفَتَ يَمِينًا وَشِمَالًا فَإِذَا هُوَ 15
بِٱلْهُدْهُدِ مُقْبِلًا مِنْ نَحْوِ ٱلْيَمَنِ فَٱنْقَضَّ ٱلْعُقَابُ نَحْوَهُ

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[1] § 73 d. [2] § 80. [3] Sur. 27, 21. [4] § 47 a not. [5] § 84 a.

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يُرِيدُهُ فَلَمَّا رَأَى ٱلْهُدْهُدُ ذٰلِكَ عَلِمَ أَنَّ ٱلْعُقَابَ
يَقْصِدُهُ بِسُوءٍ فَنَاشَدَهُ ٱللّٰهَ وَقَالَ لَهُ أَسْأَلُكَ بِحَقِّ
ٱلَّذِى قَوَّاكَ وَأَقْدَرَكَ عَلَىَّ إِلَّا رَحِمْتَنِى وَلَا تَتَعَرَّضْ[1] لِى
بِسُوءٍ قَالَ فَوَلَّى ٱلْعُقَابُ عَنْهُ وَقَالَ لَهُ وَيْلَكَ ثَكِلَتْكَ
5 أُمُّكَ إِنَّ نَبِىَّ ٱللّٰهِ سُلَيْمَانَ قَدْ حَلَفَ أَنْ يُعَذِّبَكَ أَوْ
يَذْبَحَكَ ثُمَّ طَارَا مُتَوَجِّهَيْنِ[2] نَحْوَ سُلَيْمَانَ فَلَمَّا ٱنْتَهَيَا
إِلَى ٱلْمُعَسْكَرِ تَلَقَّاهُمَا ٱلنَّسْرُ وَٱلطَّيْرُ كُلُّهُ وَقَالُوا لَهُ أَيْنَ
غِبْتَ فِى يَوْمِكَ هٰذَا فَلَقَدْ تَوَعَّدَكَ نَبِىُّ ٱللّٰهِ سُلَيْمَانُ
وَأَخْبَرُوهُ بِمَا قَالَ فَقَالَ ٱلْهُدْهُدُ وَمَا ٱسْتَثْنَى نَبِىُّ ٱللّٰهِ
10 قَالُوا بَلَى إِنَّهُ قَالَ أَوْ لَيَأْتِيَنِّى بِسُلْطَانٍ مُبِينٍ قَالَ
نَجَوْتُ إِذًا*

ثُمَّ طَارَ ٱلْعُقَابُ وَٱلْهُدْهُدُ حَتَّى أَتَيَا سُلَيْمَانَ
وَكَانَ قَاعِدًا عَلَى كُرْسِيِّهِ فَقَالَ ٱلْعُقَابُ قَدْ أَتَيْتُكَ بِهِ
يَا نَبِىَّ[3] ٱللّٰهِ فَلَمَّا قَرُبَ ٱلْهُدْهُدُ مِنْهُ طَأْطَأَ رَأْسَهُ
15 وَأَرْخَى ذَنَبَهُ وَجَنَاحَيْهِ يَجُرُّهُمَا عَلَى ٱلْأَرْضِ تَوَاضُعًا[4]
لِسُلَيْمَانَ فَمَدَّ سُلَيْمَانُ يَدَهُ إِلَى رَأْسِهِ فَجَبَذَهَا وَقَالَ

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[1] § 76 b. [2] § 82 b. [3] § 61. [4] § 82 d.

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أَيْنَ كُنْتَ لَأُعَذِّبَنَّكَ عَذَابًا شَدِيدًا فَقَالَ لَهُ ٱلْهُدْهُدُ
يَا نَبِيَّ ٱللّٰهِ ٱذْكُرْ وُقُوفَكَ بَيْنَ يَدَيِ ٱللّٰهِ عَزَّ وَجَلَّ
فَلَمَّا سَمِعَ ذٰلِكَ سُلَيْمَانُ ٱرْتَعَدَ وعَفَا عَنْهُ *

ثُمَّ سَأَلَهُ مَا ٱلَّذِى أَبْطَأَكَ عَنِّى فَقَالَ ٱلْهُدْهُدُ
5 *أَحَطتُّ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ
إِنِّى وَجَدْتُ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَىْءٍ وَلَهَا
عَرْشٌ عَظِيمٌ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
دُونِ ٱللّٰهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ
ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ[1] *

10 أَخْبَرَ ٱبْنُ مَيْمُونَةَ بِإِسْنَادِهِ عَنْ أَبِى هُرَيْرَةَ عَنِ
ٱلنَّبِيِّ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كَانَ أَحَدُ أَبَوَىْ
بِلْقِيسَ جِنِّيًّا قَالُوا فَلَمَّا مَاتَ أَبُو بِلْقِيسَ وَلَمْ يُخَلِّفْ
وَلَدًا غَيْرَهَا طَمِعَتْ فِى ٱلْمُلْكِ وَطَلَبَتْ مِنْ قَوْمِهَا أَنْ
يُبَايِعُوهَا فَأَطَاعَهَا قَوْمٌ وَعَصَاهَا آخَرُونَ فَٱخْتَارُوا عَلَيْهَا
15 رَجُلًا فَمَلَّكُوهُ عَلَيْهِمْ وَٱفْتَرَقُوا فِرْقَتَيْنِ كُلُّ فِرْقَةٍ مِنْهُمُ
ٱسْتَوْلَتْ عَلَى طَرَفٍ مِنْ أَرْضِ ٱلْيَمَنِ ثُمَّ إِنَّ هٰذَا

1 Sur. 27, 22—24.

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ٱلرَّجُلَ ٱلَّذِى مَلَّكُوهُ أَسَآءَ ٱلسِّيرَةَ فِى أَهْلِ مَمْلَكَتِهِ

حَتَّى كَانَ يَمُدُّ يَدَهُ إِلَى حُرَمِ رَعِيَّتِهِ يَفْجُرُ بِهِنَّ فَأَرَادَ

أَصْحَابُهُ خَلْعَهُ فَلَمْ يَقْدِرُوا عَلَيْهِ فَلَمَّا رَأَتْ بِلْقِيسُ

ذٰلِكَ أَدْرَكَتْهَا ٱلْغَيْرَةُ فَأَرْسَلَتْ إِلَيْهِ وَعَرَضَتْ نَفْسَهَا

5 عَلَيْهِ فَأَجَابَهَا ٱلْمَلِكُ إِلَى ذٰلِكَ وَقَالَ مَا مَنَعَنِى أَنْ

أَبْتَدِئَكِ بِٱلْخِطْبَةِ إِلَّا ٱلْيَأْسُ[1] مِنْكِ فَقَالَتْ لَا أَرْغَبُ عَنْكَ

فَإِنَّكَ كُفْؤٌ كَرِيمٌ فَٱجْمَعْ رِجَالَ قَوْمِى فَٱخْطُبْنِى مِنْهُمْ

فَجَمَعَهُمْ وَخَطَبَهَا مِنْهُمْ فَقَالُوا لَا نَرَاهَا تَفْعَلُ هٰذَا

فَقَالَ إِنَّمَا هِىَ ٱلَّتِى ٱبْتَدَأَتْنِى وَإِنِّى أُحِبُّ أَنْ تَسْمَعُوا

10 قَوْلَهَا فَتَشْهَدُوا عَلَيْهَا فَلَمَّا جَآؤُهَا[2] وَذَكَرُوا لَهَا ذٰلِكَ

قَالَتْ نَعَمْ إِنِّى أَحْبَبْتُ ٱلْوَلَدَ فَزَوَّجُوهَا مِنْهُ فَلَمَّا

زُفَّتْ إِلَيْهِ خَرَجَتْ فِى نَاسٍ كَثِيرٍ مِنْ خَدَمِهَا وَحَشَمِهَا

حَتَّى غَصَّتْ مَنَازِلُهُ وَدُورُهُ بِهِمْ فَلَمَّا جَآءَتْهُ سَقَتْهُ

ٱلْخَمْرَ حَتَّى سَكِرَ ثُمَّ حَزَّتْ رَأْسَهُ وَٱنْصَرَفَتْ مِنَ ٱللَّيْلِ

15 إِلَى مَنْزِلِهَا فَلَمَّا أَصْبَحَ ٱلنَّاسُ وَرَأَوْا ٱلْمَلِكَ قَتِيلًا وَرَأْسَهُ

مَنْصُوبًا عَلَى بَابِ دَارِهِ عَلِمُوا أَنَّ تِلْكَ ٱلْمُنَاكَحَةَ كَانَتْ

[1] § 98. [2] § 7 b not.

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مَكْرًا وَخَدِيعَةً مِنْهَا فَٱجْتَمَعُوا إِلَيْهَا وَقَالُوا لَهَا أَنْتِ
أَحَقُّ[1] بِهٰذَا ٱلْمُلْكِ مِنْ غَيْرِكِ فَقَالَتْ لَوْ لَا ٱلْعَارُ
وَٱلشَّنَارُ مَا قَتَلْتُهُ وَلٰكِنْ رَأَيْتُهُ قَدْ عَمَّ فَسَادُهُ
فَأَخَذَتْنِي ٱلْحَمِيَّةُ فَفَعَلْتُ بِهِ مَا فَعَلْتُ فَمَلَّكُوهَا
وَٱسْتَتَبَّ أَمْرُهَا فِي ٱلْمَمْلَكَةِ* 5

فَقَالَتْ لِوُزَرَائِهَا مَا كَانَ يَعْبُدُ آبَائِي ٱلْمَاضُونَ
قَالُوا كَانُوا يَعْبُدُونَ إِلٰهَ ٱلسَّمَآءِ قَالَتْ وَأَيْنَ هُوَ قَالُوا
هُوَ فِي ٱلسَّمَآءِ وَعَلَمُهُ فِي ٱلْأَرْضِ قَالَتْ فَكَيْفَ أَعْبُدُهُ
وَأَنَا[2] لَا أَرَاهُ وَلَسْتُ أَعْرِفُ شَيْئًا أَشَدَّ مِنْ نُورِ ٱلشَّمْسِ
فَهِيَ أَوْلَى مَا يَنْبَغِي لَنَا عِبَادَتُهُ فَعَبَدَتِ ٱلشَّمْسَ مِنْ 10
دُونِ ٱللّٰهِ تَعَالَى[3] وَحَمَلَتْ قَوْمَهَا عَلَى عِبَادَتِهَا وَكَانُوا
يَسْجُدُونَ لَهَا إِذَا طَلَعَتْ وَإِذَا غَرَبَتْ*

فَلَمَّا أَخْبَرَ ٱلْهُدْهُدُ سُلَيْمَانَ بِخَبَرِ بِلْقِيسَ قَالَ
لَهُ سُلَيْمَانُ *سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ ٱلْكَاذِبِينَ[4]
ثُمَّ إِنَّ ٱلْهُدْهُدَ دَلَّهُمْ عَلَى ٱلْمَاءِ فَٱحْتَفَرُوا ٱلرَّكَايَا 15
وَهِيَ ٱلْآبَارُ ٱلَّتِي لَمْ تُطْوَ بِبَطْنِ كُلِّ وَادٍ فَرَوِيَ ٱلنَّاسُ

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[1] § 47 e. [2] § 100 a. [3] § 73 b. [4] Sur. 27, 27.

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وَٱلدَّوَابُّ وَكَانُوا قَدْ عَطِشُوا ثُمَّ كَتَبَ سُلَيْمَانُ كِتَابًا
مِنْ عَبْدِ ٱللّٰهِ سُلَيْمَانَ بْنِ دَاوُدَ إِلَى بِلْقِيسَ مَلِكَةِ
سَبَأٍ *بِسْمِ[1] ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ[2] ٱلسَّلَامُ عَلَى مَنِ
ٱتَّبَعَ ٱلْهُدَى أَمَّا بَعْدُ *فَلَا تَعْلُوا عَلَيَّ وَأْتُونِي
5 مُسْلِمِينَ[2] وَطَبَعَهُ بِٱلْمِسْكِ وَخَتَمَهُ بِخَاتَمِهِ وَقَالَ لِلْهُدْهُدِ
*ٱذْهَبْ بِكِتَابِي هٰذَا فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ وَكُنْ
قَرِيبًا مِنْهُمْ فَٱنْظُرْ مَا ذَا يَرْجِعُونَ[3]* فَأَخَذَ ٱلْهُدْهُدُ
ٱلْكِتَابَ وَأَتَى بِهِ إِلَى بِلْقِيسَ وَكَانَتْ بِأَرْضٍ يُقَالُ لَهَا
مَأْرِبُ مِنْ صَنْعَآءَ عَلَى ثَلَاثَةِ أَيَّامٍ فَوَافَاهَا فِي قَصْرِهَا
10 وَقَدْ غُلِّقَتِ ٱلْأَبْوَابُ وَكَانَتْ إِذَا رَقَدَتْ غَلَّقَتِ ٱلْأَبْوَابَ
وَأَخَذَتِ ٱلْمَفَاتِيحَ فَوَضَعَتْهَا تَحْتَ رَأْسِهَا فَأَتَاهَا
ٱلْهُدْهُدُ وَهِيَ نَائِمَةٌ مُسْتَلْقِيَةٌ عَلَى ظَهْرِهَا فَأَلْقَى
ٱلْكِتَابَ عَلَى نَحْرِهَا وَقَالَ وَهْبُ[4] بْنُ مُنَبِّهٍ كَانَتْ لَهَا
كُوَّةٌ مُسْتَقْبِلَةٌ لِلشَّمْسِ تَقَعُ ٱلشَّمْسُ فِيهَا حِينَ تَطْلُعُ
15 فَإِذَا نَظَرَتْ إِلَيْهَا سَجَدَتْ لَهَا فَجَآءَ ٱلْهُدْهُدُ إِلَى
تِلْكَ ٱلْكُوَّةِ فَسَدَّهَا بِجَنَاحَيْهِ فَٱرْتَفَعَتِ ٱلشَّمْسُ وَلَمْ

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[1] § 6 f 3. [2] Sur. 27, 30—31. [3] Sur. 27, 28. [4] § 60.

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تَعْلَمْ[1] فَٱسْتَبْطَأَتِ ٱلشَّمْسَ فَقَامَتْ تَنْظُرُهَا[2] فَرَمَى
ٱلصَّحِيفَةَ فِى وَجْهِهَا قَالُوا فَأَخَذَتْ بِلْقِيسُ ٱلْكِتَابَ
وَكَانَتْ قَارِئَةً كَاتِبَةً[3] فَلَمَّا رَأَتِ ٱلْخَاتَمَ ٱرْتَعَدَتْ وَخَضَعَتْ
لِأَنَّ مُلْكَ سُلَيْمَانَ كَانَ فِى خَاتَمِهِ وَعَرَفَتْ أَنَّ ٱلَّذِى
أَرْسَلَ هٰذَا ٱلْكِتَابَ هُوَ أَعْظَمُ مُلْكًا[4] مِنْهَا وَقَالَتْ إِنَّ 5
مَلِكًا تَكُونُ رُسُلُهُ ٱلطَّيْرَ لَمَلِكٌ عَظِيمٌ فَقَرَأَتِ ٱلْكِتَابَ
وَتَأَخَّرَ ٱلْهُدْهُدُ غَيْرَ بَعِيدٍ ثُمَّ إِنَّهَا جَآءَتْ حَتَّى
قَعَدَتْ عَلَى سَرِيرِ مُلْكِهَا وَجَمَعَتِ ٱلْمَلَأَ مِنْ قَوْمِهَا
وَكَانَتْ تُكَلِّمُهُمْ مِنْ وَرَآءِ ٱلْحِجَابِ وَإِذَا أَحْزَنَهَا أَمْرٌ
أَسْفَرَتْ عَنْ وَجْهِهَا فَلَمَّا جَآؤُا وَأَخَذُوا مَجَالِسَهُمْ 10
قَالَتْ لَهُمْ بِلْقِيسُ إِنِّى أُلْقِىَ إِلَىَّ كِتَابٌ كَرِيمٌ ثُمَّ قَالَتْ
*يَا أَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى أَمْرِى وَأَشِيرُوا عَلَىَّ فِيمَا
عَرَضَ لِى مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونَ فَقَالُوا
مُجِيبِينَ لَهَا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ عِنْدَ
ٱلْحَرْبِ وَٱلْأَمْرُ إِلَيْكِ فَٱنْظُرِى مَا ذَا تَأْمُرِينَ تَجِدِينَا 15
لِأَمْرِكِ طَائِعِينَ*[5]

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[1] § 100 b. [2] § 74 b. [3] § 97. [4] § 82 c. [5] Sur. 27, 32 ff.

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قَالَتْ *إِنِّى مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ
ٱلْمُرْسَلُونَ[1] بِقَبُولِهَا أَوْ رَدِّهَا فَإِنْ يَكُ[2] مَلِكًا قَبِلَهَا
وَٱنْصَرَفَ عَنَّا وَإِنْ يَكُ نَبِيًّا رَدَّهَا وَلَمْ يَرْضَ مِنَّا إِلَّا
أَنْ نَتْبَعَهُ عَلَى دِينِهِ قَالُوا ثُمَّ عَمَدَتْ بِلْقِيسُ إِلَى خَمْسِ
5 مِائَةِ جَارِيَةٍ وَخَمْسِ مِائَةِ غُلَامٍ فَأَلْبَسَتِ ٱلْجَوَارِىَ لِبَاسَ
ٱلْغِلْمَانِ ٱلْأَقْبِيَةَ وَٱلْمَنَاطِقَ وَأَلْبَسَتِ ٱلْغِلْمَانَ لِبَاسَ
ٱلْجَوَارِى وَجَعَلَتْ فِى سَوَاعِدِهِمْ أَسَاوِرَ مِنْ ذَهَبٍ وَفِى
أَعْنَاقِهِمْ أَطْوَاقًا مِنْ ذَهَبٍ وَفِى آذَانِهِمْ أَقْرَاطًا وَشُنُوفًا
مُرَصَّعَاتٍ بِأَنْوَاعِ ٱلْجَوَاهِرِ وَحَمَلَتِ ٱلْجَوَارِى عَلَى خَمْسِ
10 مِائَةِ فَرَسٍ وَٱلْغِلْمَانَ عَلَى خَمْسِ مِائَةِ بِرْذَوْنٍ عَلَى كُلِّ
فَرَسٍ سَرْجٌ مِنْ ذَهَبٍ مُرَصَّعٌ بِٱلْجَوَاهِرِ غَوَاشِيهَا مِنَ
ٱلدِّيبَاجِ ٱلْمُلَوَّنِ وَبَعَثَتْ إِلَيْهِ أَيْضًا خَمْسَ مِائَةِ لَبِنَةٍ
مِنْ ذَهَبٍ وَخَمْسَ مِائَةِ لَبِنَةٍ مِنْ فِضَّةٍ وَتَاجًا مُكَلَّلًا
بِٱلدُّرِّ وَٱلْيَاقُوتِ ٱلْمُرْتَفِعِ وَأَرْسَلَتْ إِلَيْهِ أَيْضًا بِٱلْمِسْكِ
15 وَٱلْعَنْبَرِ وَٱلْعُودِ وَٱلْأَلَنْجُوجِ وَعَمَدَتْ إِلَى حُقَّةٍ فَجَعَلَتْ
فِيهَا دُرَّةً ثَمِينَةً غَيْرَ مَثْقُوبَةٍ وَخَرَزَةً مَثْقُوبَةً مُعْوَجَّةً

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[1] Sur. 27, 35. [2] § 39 a not.; 103 c.

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ٱلثَّقْبِ وَدَعَتْ رَجُلًا مِنْ أَشْرَافِ قَوْمِهَا يُقَالُ لَهُ
ٱلْمُنْذِرُ[1] بْنُ عَمْرٍو وَضَمَّتْ إِلَيْهِ رِجَالًا مِنْ قَوْمِهَا
أَصْحَابَ رَأْيٍ وَعَقْلٍ وَكَتَبَتْ مَعَهُمْ كِتَابًا بِنُسْخَةِ ٱلْهَدَايَا
وَقَالَتْ فِيهِ إِنْ كُنْتَ نَبِيًّا فَمَيِّزْ[2] بَيْنَ ٱلْوَصَائِفِ
5 وَٱلْوُصَفَآءِ وَأَخْبِرْنَا بِمَا فِي ٱلْحُقَّةِ قَبْلَ أَنْ تَفْتَحَهَا
وَٱثْقُبِ ٱلدُّرَّةَ ثَقْبًا مُسْتَوِيًا وَٱسْلُكْ فِي ٱلْخَرَزَةِ خَيْطًا
مِنْ غَيْرِ عِلَاجِ إِنْسٍ وَلَا جِنٍّ ثُمَّ أَمَرَتْ بِلْقِيسُ
ٱلْغِلْمَانَ فَقَالَتْ لَهُمْ إِذَا كَلَّمَكُمْ سُلَيْمَانُ فَكَلِّمُوهُ
بِكَلَامٍ فِيهِ تَأْنِيثٌ وَتَخْنِيثٌ يُشْبِهُ كَلَامَ ٱلنِّسَآءِ وَأَمَرَتِ
10 ٱلْجَوَارِيَ أَنْ يُكَلِّمْنَهُ بِكَلَامٍ فِيهِ غِلْظَةٌ يُشْبِهُ كَلَامَ
ٱلرِّجَالِ ثُمَّ إِنَّهَا قَالَتْ لِلرَّسُولِ ٱنْظُرْ إِلَى ٱلرَّجُلِ إِذَا
دَخَلْتَ عَلَيْهِ فَإِنْ نَظَرَ إِلَيْكَ نَظَرَ غَضِبٍ فَٱعْلَمْ أَنَّهُ
مَلِكٌ فَلَا يُهَوِّلْكَ مَنْظَرُهُ فَأَنَا أَعَزُّ مِنْهُ وَإِنْ رَأَيْتَهُ رَجُلًا
بَشَّاشًا لَطِيفًا فَٱعْلَمْ أَنَّهُ نَبِيٌّ مُرْسَلٌ فَتَفَهَّمْ كَلَامَهُ
15 وَرُدَّ ٱلْجَوَابَ فَٱنْطَلَقَ ٱلرَّسُولُ بِٱلْهَدَايَا *

فَلَمَّا رَأَى ٱلْهُدْهُدُ ذٰلِكَ أَقْبَلَ مُسْرِعًا إِلَى سُلَيْمَانَ

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[1] § 99 c. [2] § 104 c.

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وَأَخْبَرَهُ بِٱلْخَبَرِ كُلِّهِ فَأَمَرَ سُلَيْمَانُ ٱلْجِنَّ أَنْ يَصْنَعُوا
لَهُ لَبِنًا مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ فَفَعَلُوا ذٰلِكَ ثُمَّ أَمَرَهُمْ
أَنْ يَبْسُطُوا لَهُ مِنْ مَوْضِعِهِ ٱلَّذِى هُوَ فِيهِ إِلَى تِسْعَةِ
فَرَاسِخَ مَيْدَانًا وَاحِدًا بِلَبِنَاتِ ٱلذَّهَبِ وَٱلْفِضَّةِ وَأَنْ
5 يَجْعَلُوا حَوْلَ ٱلْمَيْدَانِ حِيطَانًا مُشْرِفَةً مِنَ ٱلذَّهَبِ
وَٱلْفِضَّةِ فَفَعَلُوا ذٰلِكَ فَقَالَ لَهُمْ أَىُّ ٱلدَّوَابِّ أَحْسَنُ
مِمَّا رَأَيْتُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ فَقَالُوا يَا نَبِىَّ ٱللّٰهِ إِنَّا
رَأَيْنَا فِى بَحْرِ كَذَا دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا[1] لَهَا أَجْنِحَةٌ
وَأَعْرَافٌ وَنَوَاصٍ[2] فَقَالَ سُلَيْمَانُ عَلَىَّ بِهَا ٱلسَّاعَةَ فَأَتَوْهُ
10 بِهَا فَقَالَ شُدُّوهَا عَنْ يَمِينِ ٱلْمَيْدَانِ وَعَنْ يَسَارِهِ
عَلَى لَبِنَاتِ ٱلذَّهَبِ وَٱلْفِضَّةِ وَأَلْقُوا لَهَا عُلُوفَةً فِيهَا
ثُمَّ أَمَرَ بِأَوْلَادِ ٱلْجِنِّ وَهُمْ خَلْقٌ كَثِيرٌ فَأَقَامُوا عَنِ
ٱلْيَمِينِ وَعَنِ ٱلْيَسَارِ ثُمَّ قَعَدَ سُلَيْمَانُ فِى مَجْلِسِهِ عَلَى
سَرِيرِهِ وَوَضَعَ[3] أَرْبَعَةَ آلَافِ كُرْسِىٍّ عَنْ يَمِينِهِ وَمِثْلَهَا
15 عَنْ يَسَارِهِ وَأَمَرَ ٱلشَّيَاطِينَ أَنْ يَصْطَفُّوا صُفُوفًا فَرَاسِخَ
وَأَمَرَ ٱلْإِنْسَ فَٱصْطَفُّوا فَرَاسِخَ وَأَمَرَ ٱلْوُحُوشَ وَٱلسِّبَاعَ

[1] § 99 c not. [2] § 64 a. [3] § 17 not.

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وَٱلْهَوَامَّ وَٱلطُّيُورَ فَٱصْطَفُّوا فَرَاسِخَ عَنْ يَمِينِهِ وَعَنْ
يَسَارِهِ فَلَمَّا أَقْبَلَ ٱلْقَوْمُ وَدَنَوْا مِنَ ٱلْمَيْدَانِ وَنَظَرُوا
إِلَى مِلْكِ سُلَيْمَانَ وَرَأَوُا ٱلدَّوَابَّ ٱلَّتِى لَمْ تَرَ أَعْيُنُهُمْ
مِثْلَهَا تَرُوثُ عَلَى لَبِنِ ٱلذَّهَبِ وَٱلْفِضَّةِ تَقَاصَرَتْ
5 إِلَيْهِمْ أَنْفُسُهُمْ وَرَمَوْا بِمَا مَعَهُمْ مِنَ ٱلْهَدَايَا فَلَمَّا
رَأَوْا إِلَى ٱلشَّيَاطِينِ نَظَرُوا إِلَى مَنْظَرٍ عَجِيبٍ فَفَزِعُوا مِنْهُمْ
فَقِيلَ لَهُمْ جُوزُوا فَلَا خَوْفَ[1] عَلَيْكُمْ فَكَانُوا يَمُرُّونَ عَلَى
كُرْدُوسٍ مِنَ ٱلْجِنِّ وَٱلْإِنْسِ وَٱلطَّيْرِ وَٱلسِّبَاعِ وَٱلْوُحُوشِ
حَتَّى وَقَفُوا بَيْنَ يَدَىْ سُلَيْمَانَ فَنَظَرَ إِلَيْهِمْ نَظَرًا حَسَنًا
10 بِوَجْهٍ طَلْقٍ فَقَالَ مَا وَرَآءَكُمْ فَأَخْبَرَهُ رَئِيسُ ٱلْقَوْمِ بِمَا
جَآؤُوا بِهِ وَأَعْطَوْهُ كِتَابَ ٱلْمَلِكَةِ فَلَمَّا نَظَرَ إِلَيْهِ وَقَرَأَهُ
قَالَ لَهُمْ أَيْنَ ٱلْحُقَّةُ فَأُتِىَ بِهَا فَحَرَّكَهَا فَجَآءَ جِبْرِيلُ
عَلَيْهِ ٱلسَّلَامُ فَأَخْبَرَهُ بِمَا فِى ٱلْحُقَّةِ فَقَالَ إِنَّ فِيهَا دُرَّةً
ثَمِينَةً بِلَا ثَقْبٍ وَخَرَزَةً مَثْقُوبَةً مُعْوَجَّةَ ٱلثَّقْبِ فَقَالَ
15 لَهُ ٱلرَّسُولُ صَدَقْتَ فَٱثْقُبِ ٱلدُّرَّةَ وَأَدْخِلِ ٱلْخَيْطَ فِى
ٱلْخَرَزَةِ فَقَالَ سُلَيْمَانُ مَنْ لِى بِثَقْبِهَا فَسَأَلَ ٱلْإِنْسَ

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[1] § 81 b.

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وَٱلْجِنَّ فَلَمْ يَكُنْ عِنْدَهُمْ عِلْمُ ذٰلِكَ ثُمَّ سَأَلَ ٱلشَّيَاطِينَ
فَقَالُوا لَهُ أَرْسِلْ إِلَى ٱلْأَرَضَةِ فَأَرْسَلَ إِلَيْهَا فَلَمَّا أَتَتْ
أَخَذَتْ شَعْرَةً فِي فِيهَا[1] وَدَخَلَتْ فِي ٱلدُّرَّةِ ثُمَّ خَرَجَتْ
مِنَ ٱلْجَانِبِ ٱلْآخَرِ فَقَالَ لَهَا سُلَيْمَانُ سَلِي[2] حَاجَتَكِ
5 قَالَتْ أَنْ تُصَيِّرَ رِزْقِي فِي ٱلشَّجَرِ قَالَ لَكِ ذٰلِكَ ثُمَّ قَالَ
مَنْ لِهٰذِهِ ٱلْخَرَزَةِ يَسْلُكُهَا بِٱلْخَيْطِ فَقَالَتْ دُودَةٌ[3] بَيْضَاءُ
أَنَا لَهَا يَا نَبِيَّ ٱللّٰهِ فَأَخَذَتِ ٱلدُّودَةُ خَيْطًا فِي فِيهَا
وَدَخَلَتِ ٱلثَّقْبَ فَخَرَجَتْ مِنَ ٱلْجَانِبِ ٱلْآخَرِ فَقَالَ لَهَا
سُلَيْمَانُ مَا حَاجَتُكِ فَقَالَتْ أَنْ تُصَيِّرَ رِزْقِي فِي ٱلْفَوَاكِهِ
10 قَالَ لَهَا لَكِ ذٰلِكَ*

ثُمَّ إِنَّهُ مَيَّزَ بَيْنَ ٱلْجَوَارِي وَٱلْغِلْمَانِ بِأَنْ أَمَرَهُمْ
أَنْ يَغْسِلُوا وُجُوهَهُمْ وَأَيْدِيَهُمْ[3] فَكَانَتِ ٱلْجَارِيَةُ تَأْخُذُ
ٱلْمَاءَ مِنَ ٱلْآنِيَةِ بِإِحْدَى يَدَيْهَا ثُمَّ تَجْعَلُهُ فِي ٱلْيَدِ
ٱلْأُخْرَى ثُمَّ تَضْرِبُ بِهِ ٱلْوَجْهَ وَٱلْغُلَامُ يَأْخُذُهُ مِنَ
15 ٱلْإِنَاءِ بِيَدَيْهِ وَيَضْرِبُ بِهِ وَجْهَهُ وَكَانَتِ ٱلْجَارِيَةُ تَصُبُّ
عَلَى بَاطِنِ سَاعِدِهَا وَٱلْغُلَامُ عَلَى ظَهْرِ ٱلسَّاعِدِ

[1] § 65 o. [2] § 36 b. [3] § 65 r.

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وَكَانَتِ ٱلْجَارِيَةُ تَصُبُّ ٱلْمَاءَ صَبًّا وَكَانَ ٱلْغُلَامُ يَحْدُرُ
ٱلْمَاءَ عَلَى سَاعِدِهِ حَدْرًا فَمَيَّزَ بَيْنَهُمْ بِذٰلِكَ ثُمَّ رَدَّ
سُلَيْمَانُ ٱلْهَدِيَّةَ كُلَّهَا *وَقَالَ أَتُمِدُّونَنِي بِمَالٍ فَمَا
آتَانِيَ ٱللّٰهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ[1]
لِأَنَّكُمْ أَهْلُ ٱلْمُفَاخَرَةِ وَٱلْمُكَاثَرَةِ فِي ٱلدُّنْيَا وَلَا تَعْرِفُونَ 5
غَيْرَ ذٰلِكَ وَلَيْسَتِ ٱلدُّنْيَا مِنْ حَاجَتِي لِأَنَّ ٱللّٰهَ تَعَالَى
قَدْ مَكَّنَنِي مِنْهَا وَأَعْطَانِي مَا لَمْ يُعْطِ أَحَدًا مِنَ ٱلْعَالَمِينَ
فِيهَا وَمَعَ ذٰلِكَ أَكْرَمَنِي بِٱلنُّبُوَّةِ وَٱلْحِكْمَةِ ثُمَّ قَالَ
لِلْمُنْذِرِ بْنِ عَمْرٍو أَمِيرِ ٱلْقَوْمِ *ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ
بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا[2] أَيْ مِنْ 10
سَبَإٍ *أَذِلَّةً وَهُمْ صَاغِرُونَ[2] إِنْ لَمْ يَأْتُونِي مُسْلِمِينَ*

قَالُوا فَلَمَّا رَجَعَتْ رُسُلُ بِلْقِيسَ إِلَيْهَا مِنْ عِنْدِ
سُلَيْمَانَ وَأَخْبَرُوهَا قَالَتْ وَٱللّٰهِ مَا هٰذَا بِمَلِكٍ[3] وَمَا
لَنَا بِهِ مِنْ طَاقَةٍ فَبَعَثَتْ إِلَى سُلَيْمَانَ إِنِّي قَادِمَةٌ عَلَيْكَ
بِمُلُوكِ قَوْمِي حَتَّى أَنْظُرَ مَا أَمْرُكَ وَمَا تَدْعُو إِلَيْهِ مِنْ 15
دِينِكَ ثُمَّ إِنَّ بِلْقِيسَ أَمَرَتْ بِعَرْشِهَا فَجُعِلَ فِي سَبْعَةِ

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[1] Sur. 27, 36. [2] Sur. 27, 37. [3] § 93 d.

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أَبْيَاتٍ بَعْضُهَا دَاخِلُ بَعْضٍ فِي آخِرِ قَصْرٍ مِنْ سَبْعَةِ
قُصُورٍ لَهَا ثُمَّ أَغْلَقَتْ دُونَهُ ٱلْأَبْوَابَ وَوَكَّلَتْ بِهِ حُرَّاسًا
يَحْفَظُونَهُ ثُمَّ إِنَّهَا قَالَتْ لِمَنْ خَلَّفَتْ عَلَى سُلْطَانِهَا
ٱحْتَفِظْ بِمَا قِبَلَكَ وَسَرِيرِ مُلْكِي فَلَا تُخَلِّصْ إِلَيْهِ أَحَدًا
5 وَلَا يَرَاهُ حَتَّى آتِيَكَ ثُمَّ إِنَّهَا أَمَرَتْ مُنَادِيًا يُنَادِي فِي
أَهْلِ مَمْلَكَتِهَا لِيُؤْذِنَهُمْ بِٱلرَّحِيلِ ثُمَّ شَخَصَتْ إِلَى
سُلَيْمَانَ فِي ٱثْنَيْ عَشَرَ أَلْفَ قَيْلٍ مِنْ مُلُوكِ ٱلْيَمَنِ
تَحْتَ يَدِ كُلِّ قَيْلٍ مِائَةُ أَلْفِ مُقَاتِلٍ*

فَكَانَ سُلَيْمَانُ رَجُلًا مَهِيبًا لَا يُبْتَدَأُ بِشَيْءٍ حَتَّى
10 يَكُونَ هُوَ ٱلَّذِي يَسْأَلُ عَنْهُ فَخَرَجَ يَوْمًا وَجَلَسَ عَلَى
سَرِيرِ مُلْكِهِ فَرَأَى رَهَجًا قَرِيبًا مِنْهُ فَقَالَ مَا هٰذَا قَالُوا
بِلْقِيسُ يَا رَسُولَ ٱللّٰهِ قَالَ وَقَدْ نَزَلَتْ مِنَّا بِهٰذَا ٱلْمَكَانِ
قَالُوا نَعَمْ فَأَقْبَلَ سُلَيْمَانُ عَلَى جُنُودِهِ *وَقَالَ يَا أَيُّهَا
ٱلْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ[1]
15 وَٱخْتَلَفَ ٱلْعُلَمَآءُ فِي ٱلسَّبَبِ ٱلَّذِي لِأَجْلِهِ أَمَرَ سُلَيْمَانُ
بِإِحْضَارِ ٱلْعَرْشِ فَقَالَ أَكْثَرُهُمْ لِأَنَّ سُلَيْمَانَ عَلِمَ أَنَّهَا

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[1] Sur. 27, 38.

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إِذَا أَسْلَمَتْ حَرُمَ عَلَيْهِ مَالُهَا فَأَرَادَ أَنْ يَأْخُذَ سَرِيرَهَا
قَبْلَ أَنْ يَحْرُمَ عَلَيْهِ أَخْذُهُ بِإِسْلَامِهَا وَقِيلَ أَرَادَ بِذٰلِكَ
أَنْ يُرِيَهَا بَعْضَ ٱلْعَجَائِبِ ٱلدَّالَّةِ عَلَى عَظِيمِ قُدْرَةِ
ٱللّٰهِ وَصِدْقِهِ فِي دَعْوَى ٱلنُّبُوَّةِ وَيَخْتَبِرَ عَقْلَهَا *قَالَ عِفْرِيتٌ
5 مِنَ ٱلْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ[1] أَيْ
مَجْلِسِكَ ٱلَّذِي تَقْضِي فِيهِ *وَإِنِّي عَلَيْهِ[1] أَيْ عَلَى حَمْلِهِ
*لَقَوِيٌّ أَمِينٌ[1] فَقَالَ سُلَيْمَانُ أُرِيدُ أَسْرَعَ مِنْ هٰذَا *قَالَ
ٱلَّذِي عِنْدَهُ عِلْمٌ مِنَ ٱلْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
يَرْتَدَّ إِلَيْكَ طَرْفُكَ[2] وَيُرْوَى أَنَّ آصَفَ قَالَ لِسُلَيْمَانَ مُدَّ
10 عَيْنَيْكَ حَتَّى يَنْتَهِيَ طَرْفُكَ فَمَدَّ سُلَيْمَانُ عَيْنَيْهِ فَنَظَرَ
نَحْوَ ٱلْيَمَنِ فَخَرَّ آصَفُ سَاجِدًا وَدَعَا بِٱسْمِ ٱللّٰهِ ٱلْأَعْظَمِ
فَبَعَثَ ٱللّٰهُ ٱلْمَلَائِكَةَ فَحَمَلُوا ٱلسَّرِيرَ مِنْ تَحْتِ ٱلْأَرْضِ
يَخُدُّونَ خَدًّا حَتَّى ٱنْخَرَقَتِ ٱلْأَرْضُ بِٱلسَّرِيرِ بَيْنَ يَدَيْ
سُلَيْمَانَ *فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هٰذَا مِنْ فَضْلِ
15 رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ[2]*

ثُمَّ *قَالَ نَكِّرُوا لَهَا عَرْشَهَا[3] أَيْ زِيدُوا فِيهِ وَٱنْقُصُوا

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[1] Sur. 27, 39. [2] Sur. 27, 40. [3] Sur. 27, 41.

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مِنْهُ وَٱجْعَلُوا أَعْلَاهُ أَسْفَلَهُ وَأَسْفَلَهُ أَعْلَاهُ *نَنْظُرْ أَتَهْتَدِى[1]
إِلَى عَرْشِهَا فَتَعْرِفَهُ *أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ[1]
وَأَرَادَ أَنْ يَخْتَبِرَ عَقْلَهَا وَإِنَّمَا حَمَلَهُ عَلَى ذٰلِكَ مَا ذَكَرَ
بَعْضُ أَهْلِ ٱلْعِلْمِ أَنَّ ٱلشَّيَاطِينَ خَافَتْ أَنْ يَتَزَوَّجَهَا
5 سُلَيْمَانُ وَيَسْتَوْلِدَهَا فَتُفْشِىَ إِلَيْهِ أَسْرَارَ ٱلْجِنِّ فَلَا
يَنْفَكُّوا مِنْ تَسْخِيرِ سُلَيْمَانَ وَذُرِّيَّتِهِ مِنْ بَعْدِهِ فَأَرَادُوا
أَنْ يُزَهِّدُوهُ فِيهَا فَأَسَآءُوا ٱلثَّنَآءَ عَلَيْهَا وَقَالُوا لَهُ إِنَّ فِي
عَقْلِهَا شَيْئًا وَإِنَّ رِجْلَيْهَا كَحَافِرِ حِمَارٍ وَإِنَّهَا شَعْرَاءُ
ٱلسَّاقَيْنِ لِأَنَّ أُمَّهَا كَانَتْ جِنِّيَّةً فَكَانَ سُلَيْمَانُ لَمَّا
10 أَقْبَلَتْ بِلْقِيسُ تُرِيدُهُ أَمَرَ ٱلشَّيَاطِينَ فَبَنَوْا لَهُ صَرْحًا
مِنْ زُجَاجٍ كَأَنَّهُ ٱلْمَاءُ بَيَاضًا وَأَجْرَوْا مِنْ تَحْتِهِ ٱلْمَاءَ
وَأَلْقَى فِيهِ ٱلسَّمَكَ ثُمَّ وَضَعَ سَرِيرَهُ فِي صَدْرِهِ وَجَلَسَ
عَلَيْهِ *فَلَمَّا جَآءَتْ بِلْقِيسُ قِيلَ[2] لَهَا *أَهٰكَذَا عَرْشُكِ
قَالَتْ كَأَنَّهُ هُوَ[2] فَشَبَّهَتْهُ بِهِ وَكَانَتْ قَدْ تَرَكَتْهُ خَلْفَهَا
15 فِي بَيْتٍ خَلْفَ سَبْعَةِ أَبْوَابٍ مُغَلَّقَةٍ وَٱلْمَفَاتِيحُ مَعَهَا
فَلَمْ تُقِرَّ بِذٰلِكَ وَلَمْ تُنْكِرْ فَعَلِمَ سُلَيْمَانُ كَمَالَ عَقْلِهَا

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[1] Sur. 27, 41. [2] Sur. 27, 42.

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ثُمَّ قِيلَ لِبِلْقِيسَ *ٱدْخُلِي ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً فَكَشَفَتْ عَنْ سَاقَيْهَا[1] لِتَخُوضَهُ إِلَى سُلَيْمَانَ فَنَظَرَ سُلَيْمَانُ فَإِذَا هِيَ أَحْسَنُ ٱلنَّاسِ سَاقًا وَقَدَمًا إِلَّا أَنَّهَا كَانَتْ شَعْرَآءَ ٱلسَّاقَيْنِ فَلَمَّا رَأَى سُلَيْمَانُ ذٰلِكَ صَرَفَ بَصَرَهُ عَنْهَا وَنَادَاهَا *أَنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ[1] وَلَيْسَ بِمَاءٍ* 5

فَلَمَّا جَلَسَتْ قَالَتْ لَهُ يَا سُلَيْمَانُ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ قَالَ سَلِي قَالَتْ أَسْأَلُكَ عَنْ مَاءٍ رَوِيٍّ لَيْسَ مِنَ ٱلْأَرْضِ وَلَا مِنَ ٱلسَّمَآءِ وَكَانَ سُلَيْمَانُ إِذَا جَآءَ شَيْءٌ لَا يَعْلَمُهُ سَأَلَ عَنْهُ ٱلْإِنْسَ فَإِنْ كَانَ 10 عِنْدَهُمْ عِلْمُ ذٰلِكَ[2] وَإِلَّا سَأَلَ ٱلْجِنَّ فَإِنْ عَلِمُوا وَإِلَّا سَأَلَ ٱلشَّيَاطِينَ فَسَأَلَ ٱلشَّيَاطِينَ عَنْ ذٰلِكَ فَقَالُوا مَا أَهْوَنَ[3] ذٰلِكَ ٱئْتَمِرِ ٱلْخَيْلَ أَنْ تَجْرِيَ ثُمَّ ٱمْلَإِ ٱلْآنِيَةَ مِنْ عَرَقِهَا فَقَالَ لَهَا سُلَيْمَانُ عَرَقُ ٱلْخَيْلِ فَقَالَتْ صَدَقْتَ ثُمَّ إِنَّ سُلَيْمَانَ دَعَاهَا إِلَى ٱلْإِسْلَامِ 15

[1] Sur. 27, 44. [2] § 103 c not. [3] § 44.

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فَأَجَابَتْ *وَقَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي[1] بِٱلْكُفْرِ *وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلّٰهِ رَبِّ ٱلْعَالَمِينَ[1]*

وَٱخْتَلَفُوا ٱلْعُلَمَاءُ[2] فِي أَمْرِهَا بَعْدَ ٱلْإِسْلَامِ وَذَهَبَ أَكْثَرُهُمْ إِلَى أَنِ ٱسْتَنْكَحَهَا سُلَيْمَانُ فَلَمَّا تَزَوَّجَهَا
5 أَحَبَّهَا حُبًّا شَدِيدًا وَأَقَرَّهَا عَلَى مُلْكِهَا وَأَمَرَ ٱلْجِنَّ فَبَنَوْا لَهَا بِأَرْضِ ٱلْيَمَنِ ثَلَاثَةَ حُصُونٍ لَمْ يَرَ ٱلنَّاسُ مِثْلَهَا ٱرْتِفَاعًا وَحُسْنًا ثُمَّ إِنَّ سُلَيْمَانَ كَانَ يَزُورُهَا فِي كُلِّ شَهْرٍ مَرَّةً بَعْدَ أَنْ رَدَّهَا إِلَى مُلْكِهَا وَيُقِيمُ عِنْدَهَا ثَلَاثَةَ أَيَّامٍ وَرَوَى غَيْرُهُمْ أَنَّ سُلَيْمَانَ لَمَّا أَسْلَمَتْ
10 بِلْقِيسُ قَالَ لَهَا ٱخْتَارِي رَجُلًا مِنْ قَوْمِكِ حَتَّى أُزَوِّجَكِ إِيَّاهُ قَالَتْ وَمِثْلِي يَنْكِحُ ٱلرِّجَالَ يَا نَبِيَّ ٱللّٰهِ وَقَدْ كَانَ لِي فِي مُلْكِي وَقَوْمِي مِنَ ٱلسُّلْطَانِ مَا كَانَ قَالَ نَعَمْ إِنَّهُ لَا يَكُونُ فِي ٱلْإِسْلَامِ إِلَّا ذَاكَ وَلَا يَنْبَغِي لَكِ أَنْ تُحَرِّمِي مَا أَحَلَّ ٱللّٰهُ لَكِ قَالَتْ زَوِّجْنِي إِنْ كَانَ
15 وَلَا بُدَّ مِنْ ذٰلِكَ ذَا بَتَعٍ مَلِكَ هَمْدَانَ فَزَوَّجَهُ إِيَّاهَا ثُمَّ رَدَّهَا إِلَى ٱلْيَمَنِ وَسَلَّطَ زَوْجَهَا ذَا بَتَعٍ عَلَى ٱلْيَمَنِ

[1] Sur. 27, 45. [2] § 73 b.

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وَدَعَا سُلَيْمَانُ ٱلزَّوْبَعَةَ أَمِيرَ جِنِّ ٱلْيَمَنِ فَقَالَ لَهُ ٱعْمَلْ
لِذِى بَتَعٍ مَا ٱسْتَعْمَلَكَ فِيهِ فَصَنَعَ لِذِى بَتَعٍ ٱلْمَصَانِعَ
بِٱلْيَمَنِ ثُمَّ لَمْ يَزَلْ بِهَا مَلِكًا يَعْمَلُ فِيهَا مَا أَرَادَ
حَتَّى مَاتَ سُلَيْمَانُ فَلَمَّا حَالَ ٱلْحَوْلُ وَبَلَغَ ٱلْجِنَّ مَوْتُ
سُلَيْمَانَ أَقْبَلَ رَجُلٌ مِنْهُمْ فَسَلَكَ تِهَامَةَ حَتَّى إِذَا كَانَ 5
فِى جَوْفِ ٱلْيَمَنِ صَرَخَ بِأَعْلَى صَوْتِهِ يَا مَعْشَرَ ٱلْجِنِّ
إِنَّ سُلَيْمَانَ نَبِىَّ ٱللّٰهِ قَدْ مَاتَ فَٱرْفَعُوا أَيْدِيَكُمْ
فَعَمَدَتِ ٱلشَّيَاطِينُ إِلَى حَجَرَيْنِ عَظِيمَيْنِ فَكَتَبُوا فِيهِمَا
كِتَابًا بِٱلْمُسْنَدِ يَعْنِى خَطِّ ٱلْحِمْيَرِيَّةِ نَحْنُ بَنَيْنَا سِلْحِينَ
وَبَيْنُونَ وَبَنَيْنَا صِرْوَاحَ وَهُنَيْدَةَ وَهٰذِهِ ٱلْحُصُونُ كَانَتْ 10
بِٱلْيَمَنِ عَمِلَتْهَا ٱلشَّيَاطِينُ لِذِى بَتَعٍ وَلَوْلَا صَارِخٌ
بِتِهَامَةَ لَمْ يَرْفَعُوا أَيْدِيَهُمْ فَٱنْطَلَقُوا وَتَفَرَّقُوا وَٱنْقَضَى
مُلْكُ ذِى بَتَعٍ وَمُلْكُ بِلْقِيسَ مَعَ مُلْكِ سُلَيْمَانَ
عم وَٱللّٰهُ أَعْلَمُ*

حَدِيثُ وَفَاةِ بِلْقِيسَ* فَأَقَامَتْ بِلْقِيسُ سَبْعَ سِنِينَ 15
وَسَبْعَةَ أَشْهُرٍ ثُمَّ تُوُفِّيَتْ فَدُفِنَتْ تَحْتَ حَائِطٍ بِمَدِينَةِ
تَدْمُرَ مِنْ أَرْضِ ٱلشَّأْمِ وَلَمْ يَعْلَمْ أَحَدٌ بِمَوْضِعِ قَبْرِهَا

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إِلَى أَيَّامِ وَلِيدِ بْنِ عَبْدِ ٱلْمَلِكِ بْنِ مَرْوَانَ قَالَ أَبُو
مُوسَى بْنُ نَصْرٍ بُعِثْتُ فِي خِلَافَتِهِ إِلَى مَدِينَةِ تَدْمُرَ
وَمَعِي ٱلْعَبَّاسُ بْنُ ٱلْوَلِيدِ فَجَآءَ مَطَرٌ عَظِيمٌ فَٱنْهَارَ
بَعْضُ حَائِطٍ بِمَدِينَةِ تَدْمُرَ فَٱنْكَشَفَتِ ٱلْأَرْضُ عَنْ
5 تَابُوتٍ طُولُهُ سِتُّونَ ذِرَاعًا مُتَّخَذٍ مِنْ حَجَرٍ أَصْفَرَ كَأَنَّهُ
ٱلزَّعْفَرَانُ مَكْتُوبٍ عَلَيْهِ هٰذَا مَدْفَنُ تَابُوتِ بِلْقِيسَ
ٱلصَّالِحَةِ زَوْجَةِ سُلَيْمَانَ بْنِ دَاوُدَ أَسْلَمَتْ لِسَنَةِ عِشْرِينَ
خَلَتْ مِنْ مُلْكِهِ وَتَزَوَّجَ بِهَا يَوْمَ عَاشُورَآءَ وَتُوُفِّيَتْ
يَوْمَ ٱلِٱثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ سَنَةِ سَبْعٍ وَعِشْرِينَ خَلَتْ
10 مِنْ مُلْكِهِ وَدُفِنَتْ لَيْلًا تَحْتَ حَائِطٍ بِمَدِينَةِ تَدْمُرَ لَمْ
يَطَّلِعْ عَلَى دَفْنِهَا إِنْسٌ وَلَا جَانٌّ إِلَّا مَنْ دَفَنَهَا قَالَ
فَرَفَعْنَا غِطَآءَ ٱلتَّابُوتِ وَإِذَا هِيَ غَضَّةٌ كَأَنَّهَا دُفِنَتْ فِي
لَيْلَتِهَا فَكَتَبْنَا بِذٰلِكَ إِلَى ٱلْوَلِيدِ فَأَمَرَ بِتَرْكِهِ وَأَنْ
يُبْنَى عَلَيْهِ بِٱلصَّخْرِ وَٱلْمَرْمَرِ*

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II.

نُبْذَةٌ مِنْ أَخْبَارِ ٱلْخُلَفَآء مأْخُوذَةٌ

مِنْ مُرُوجِ ٱلذَّهَبِ لِلْمَسْعُودِيّ وَغَيْرِهَا

كَانَ ٱسْمُ أَبِى بَكْرٍ عَبْدَ ٱللّٰهِ بْنَ عُثْمَانَ وهوَ أَبُو
قُحَافَةَ بْنِ عَامِرِ بْنِ عَمْرِو بْنِ كَعْبِ بْنِ سَعْدِ بْنِ
تَيْمِ بْنِ مُرَّةَ بْنِ كَعْبٍ وَفِى مُرّةَ يَجتمِع مَعَ نَسَبِ رَسولِ
ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَقَبُهُ عَتِيقٌ لِبِشارة رسولِ
ٱلله إِيَّاهُ أنّه عَتِيقٌ مِنَ ٱلنّار فَسُمِّىَ يَوْمَئِذٍ عتيقا 5
وَهْوَ ٱلصَّحِيحُ وقِيلَ إنَّما سُمِّى عتيقا لِعِتْق أُمَّهاتِهِ
وَٱسْتُخْلِفَ وَأَبُوه فِى ٱلحَيٰوةِ وكان أَزْهَدَ النّاسِ وأَكْثَرَهُمْ
تَوَاضُعًا فى أَخْلاقِهِ ولِباسِه ومَطْعَمِه وكان لِبْسُه فى
خِلافتِه الشَّمْلَةَ والعَبَآءَةَ وقدم إِلَيْه زُعَمآء العَرَب
وَأَشْرافُها ومُلوكُ اليَمَنِ وعَلَيهِمُ الحُلَلُ والحِبَرُ وبرودُ 10

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الوَشْيِ المُثقَّلِ بِالذَهَب والتِيجانُ فلمّا شاهَدوا ما
عليه مِنَ اللّباس والزُّهْدِ والتواضُعِ والنُّسْك وما هو
عليه من الوَقارِ والهَيْبةِ ذَهبوا مَذْهَبَه ونَزَعوا ما
كان عَلَيْهِمْ وكان مِمّنْ وَفَدَ عليه مِنْ مُلوك اليَمَنِ
5 ذُو ٱلْكَلَاعِ مَلِكُ حِمْيَرَ ومَعَهُ أَلْفُ عَبْدٍ دُونَ مَنْ كان
مِن عَشِيرتِهِ وعليه التّاجُ وما وَصَفْنَا مِن البُرودِ.
والحلل فلمّا شاهد مِنْ أبى بكر ما وَصَفْنا أَلْقَى ما
كان عليه وتَزَيَّا بِزِيِّهِ حَتَّى أَنّه رُئِيَ يَوْمًا فى سُوقٍ
مِن أَسْواق المَدينةِ على كَتِفَيْهِ جِلْدُ شاةٍ ففَزِعتْ
10 عشيرتُه لِذلك وقالوا له قَدْ فَضَحْتَنا بَيْنَ المُهاجِرِينَ
وٱلأَنْصار والعَرَب قال أَفَأَرَدْتُم مِنّى أَنْ أَكونَ مَلِكا
جَبّارا فى الجاهِلِيّةِ جبّارا فى الإِسلام لا وَٱللّهِ لا تكونُ
طاعةُ الرَّبّ إلّا بالتّواضُع لِلّهِ والزُّهْدِ فى هٰذِهِ الدُّنيا
وتَوَاضعتِ الملوكُ ومَنْ وَرَدَ عليه مِن الوُفودِ بَعْدَ
15 التكَبُّر وتَذَلّلوا بعد التجبّر*

وبَلَغَ أَبَا بكر عَنْ أَبِى سُفْيَانَ صَخْرِ بْنِ حَرْبٍ أَمْرٌ
فَأَحْضَرَهُ وأَقْبَلَ يَصِيحُ عليه وَأَبو سُفيانَ يَتملَّقُه

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ويتذلّل له وأقبل أبو قُحافةَ وسَمِعَ صِياحَ أبى بكر
فقال لِقائِدِهِ على مَنْ يَصيحُ ٱبْنِى فقال له عَلَى أبى
سفيان فَدَنا مِنْ أبى بكر وقال له أَعَلَى أبى سفيان
تَرْفَعُ صَوْتَك يا عَتِيقُ وقَدْ كان بِالأَمْسِ سَيِّدَ
قُرَيْشٍ فى الجاهِلِيّةِ لَقَدْ تَعَدَّيْتَ طَوْرَك وجُزْتَ مِقْدارَك 5
فتبسَّمَ أبو بكر ومَنْ حَضَرَه مِن المُهاجِرين والأَنْصار
وقال له يا أَبَتِ إنّ الله قَدْ رَفَعَ بِالاسلام قَوْما وأذلّ به
آخَرينَ * وكان ابو بكر رَضِىَ اللهُ عَنْهُ قَدْ سَمَّتْهُ اليَهودُ
فى شَىْءٍ مِنَ الطَّعامِ وأَكَلَ معه الحارِثُ بن كَلَدَةَ
فعَمِىَ وكان السَّمُّ لِسَنَةٍ ومَرِضَ ابو بكر قَبْلَ وَفاتِهِ 10
بِخَمْسَةَ عَشَرَ يومًا وتُوُفِّىَ مَسآءَ يَوْمِ الثَّلاثآء لِثَمانٍ
بَقِينَ من جُمادَى الآخِرَةِ سَنَةَ ثَلاثَ عَشْرَةَ من الهِجْرَةِ
وهو ابنُ ثَلاثٍ وسِتّينَ سَنَةً *

ثُمَّ بُويِعَ عُمَرُ وَهُوَ عُمَرُ بْنُ الخَطّابِ بْنِ نُفَيْلِ بْن
عَبْدِ العُزَّى وَأُمُّهُ خَيْثَمَةُ بِنْتُ هِشامٍ وكانتْ سَوْدآءَ 15
وإنّما سُمِّىَ عُمَرُ ٱلْفَارُوقَ لِأَنّه فَرَقَ بَيْنَ الحَقّ والباطِلِ
وكُنْيَتُهُ أبو حَفْصٍ وهو أَوّلُ مَنْ سُمِّىَ بِأَمِيرِ المُؤْمِنين

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وكان مُتواضِعا خَشِنَ المَلْبَسِ شديدا فى ذاتِ اللهِ
واتَّبَعَهُ عُمّالُه فى سَائِرِ أَفعالِهِ وشِيَمِهِ وأخلاقه كلُّ
يتشبّهُ بِهِ مِمَّنْ غابَ أَوْ حَضَرَ وكان يَلْبَسُ الجُبَّةَ
الصُّوفَ المُرَقّعةَ بِالأَديم وغيْرِهِ ويَشتمل بالعَبآءة ويَحمل
5 القِرْبَةَ على كَتِفِه مَعَ هَيْبةٍ قد رُزِقَها وكان أَكْثَرُ رِكابِهِ
الابِلَ ورَحْلُه مَشدُودٌ بِاللّيفِ وكذلك عُمّالُه مع ما
فَتَّحَ اللهُ عليهم من البِلاد وأَوْسَعَهم من الأموال *
وكان مِنْ عمّاله سَعِيدُ بن عامِرٍ فَشَكاهُ اهلُ
حِمْصَ إليه وسألوه عَزْلَه فقال عمرُ اللَّهُمَّ لا تَفُلَّ فِراسَتِي
10 فيه اليومَ وقال لهم ما ذَا تَشْكُون مِنْهُ قالوا لا يَخرجُ
إلَيْنا حَتّى يَرْتَفِعَ النّهارُ ولا يُجيبُ احدًا بلَيْلٍ وله
يومٌ فى الشَّهْر لا يخرج فيه إلينا فقال عمر عَلَيَّ به
فلما جآء جَمَعَ بَيْنَهُم وبَيْنَه فقال ما تَنقِمون منه
قالوا لا يخرج إلينا حتى يرتفع النّهارُ قال ما تقول
15 يا سَعِيدُ قال يا اميرَ المؤمنين إنّه لَيْسَ لِأَهلى خادمٌ
فأَعجِن عَجِينِى ثُمّ أَجْلِسُ حَتّى يَخْتَمِرَ فأَخبِزُ خُبْزِى
ثُمّ أَتَوَضَّأُ وأَخْرُجُ إليهم قال وما ذا تنقِمون منه

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قالوا لا يُجيبُ بليل قال قَدْ كُنْتُ أَكْرَهُ أَنْ أَذْكُرَ هذا
إِنّى جعلْتُ اللّيلَ كُلَّه لِربّى وجعلتُ النّهارَ لهم قال
وما ذا تنقمون منه قال يومٌ فى الشّهر لا يخرج إلينا
فيه قال نَعَمْ ليس لى خادمٌ فأَغْسِلُ ثَوْبِى ثمّ أُجَفِّفُهُ
فَأُمْسِى فقال عمرُ الحَمْدُ لِلّٰهِ الّذى لم يَفلّ فراستى 5
فيكَ يا أَهْلَ حِمْصَ ٱسْتَوْصُوا بِوالِيكم خَيْرًا ثمّ بعث
اليه عمرُ بِأَلْفِ دِينَارٍ وقال له ٱسْتَعِنْ بِها فقالت له
ٱمْرَأَتُه قد أَغْنانا اللهُ عن خِدْمَتِك فقال لها أَلَا
نَدْفَعُها إِلَى مَنْ يَأْتِينا أَحْوَجَ ممّا كُنّا إِلَيْها قالت
بَلَى فصَرَّها صُرَرًا ثمّ دفعها الى مَنْ يَثِقُ به فقال 10
ٱنْطلِقْ بِهذهِ الصُّرّة الى فُلانٍ وبهذه الى يَتِيمِ فلانٍ
وهذه الى مِسْكِينِ فلان حتّى بَقِىَ منها شَىْءٌ يَسِيرٌ
فدفعه الى امْرَأَتِهِ وقال أَنْفِقى هذا ثمّ عَادَ الى خِدْمته
فقالت له امراته أَلا تَبْعَثُ بذلك المال فَتَشْتَرِىَ لَنَا
مِنْه خادما فقال سَيأْتِيكِ أَحْوَجُ ممّا تكونينَ اليه* 15
ومن عُمّاله على المَدائِنِ سَلْمَانُ الفارِسِىُّ وكان
يَلْبَس الصُّوفَ ويَرْكَبُ الحِمارَ بِبَرْذَعَةٍ بِغير أُكاف ويأْكُل

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خُبْزَ الشَّعير وكان ناسِكا زاهدا فلمّا ٱحْتُضر بِالمدائنِ
قال له سَعْدُ بنُ أبى وَقّاصٍ أَوْصِنى يا أبا عَبْدِ اللّه
قال ٱذْكُرِ ٱللهَ عِنْدَ هَمِّكَ إذا هَمَمْتَ وعِند لِسانِك
إذا حَكَمْتَ وعند يدِك إذا أقسمتَ وجَعَلَ سَلْمانُ
5 يَبْكِى فقِيلَ له يا أبا عبدِ الله ما يُبْكيك قال سَمِعْتُ
رسولَ الله يَقول أَنّ فى الآخِرة عَقَبَةً لا يَقْطَعُها إلّا
ٱلْمُخِفُّونَ وأَرَى هذه الأَساوِدَةَ حَوْلِى فنظروا فلم
يَرَوْا فى البيت إلّا رَكْوَةً وإداوَةً ومَطْهَرَةً*

وكان عامِلَه على الشّأْم ابو عُبَيْدة بنُ ٱلْجَرّاحِ
10 وكان يظهر لِلنّاسِ وعليه الصُّوفُ ٱلْجَافِى فعُذِلَ على
ذلك وقيل له إنّك بالشّأْمِ وَأَميرُ الجَيْشِ وحَوْلَنا
ٱلْأَعْدَآءُ فغَيِّرْ مِنْ زِيِّك وأَصْلِحْ مِنْ شارَتك فقال ما
كنتُ بِالّذى أَتْرُكُ ما كنتُ عليه فى عَصْرِ رسول الله
صلعم*

15 وكان عمرُ لا يتركُ أحدا من العَجَمِ يدخُل
المدينةَ فكتب إليه المُغيرةُ بنُ شُعْبَةَ إنّ عِنْدى
غُلامًا نَجّارا نَقّاشا حَدّادا فيه مَنافِعُ لأَهْل البَلَدِ فإنْ

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رَأَيتَ أَنْ تَأْذَنَ لى فى الإِرْسالِ به فَعَلْتُ فأَذِنَ له
وقد كان المُغيرةُ جعل عليه كُلَّ يَوْمٍ دِرْهَمَيْنِ وكان
يُدْعَى أَبا لُؤْلُؤَةَ وكان مَجُوسِيًّا من اهل نَهاوَنْدَ فلَبِث
ما شآء الله ثُمّ اتى عُمَرَ يَشْكُو اليه ثِقَلَ خَراجِه فقال
5 له عمرُ وما تُحْسِنُ مِنَ الأَعمال قال نقّاشٌ نجّارٌ حدّادٌ
فقال له عمر ما خَراجُك بِكَثِيرٍ فى كُنْهِ ما تُحْسِنُ من
الأَعمال فمَضَى عنه وهو يتذمّرُ ثم مَرّ بِعمر يومًا آخَرَ
وهو قاعِدٌ فقال له عمرُ أَلَمْ أُحَدَّثْ عنك أَنّك تقول
لَوْ شِئْتُ أَنْ أَصْنَعَ رحًى تَطْحَنُ بالرِّيحِ لَفعلْتُ فقال
10 أبو لؤلؤة والله لاصنعنّ رَحًى يَتحدّثُ بِها الناسُ
ومَضَى أبو لؤلؤة فقال عمر أَمّا العِلْجُ فَقَدْ تَوعّدَنى
آنِفًا فلمّا أَزْمَعَ على ٱلّذى ازمع عليه أَخذ خَنْجَرًا
فٱشتملَ عليه ثمّ قعد لِعمرَ فى زاوِيَةٍ من زَوَايَا ٱلْمَسْجِدِ
فى الغَلَسِ وكان عمر يَخرُج فى السَّحَرِ فيُوقِظُ الناس
15 لِلصّلاة فمرَّ به فثَارَ إِلِيه فطَعَنَه ثلاثَ طَعَناتٍ
إِحْداهُنّ تحت سُرَّتِهِ وهى ٱلّتى قتَلَتْه وطَعَنَ ٱثْنى
عشر رجلا مِن أَهْل المسجد فمات مِنْهم ستّةٌ وبَقِىَ ستّة

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وَنَحَرَ نفسَه بِخنجره فمات فدخل عَلَى عمر آبنُه عبدُ
اللّه وهو يَجُودُ بنَفْسه فقال له يا أميرَ المؤمنين
آسْتَخْلِفْ على أُمّةِ مُحمّدٍ فإنّه لو جآءك رَاعِى إِبِلِك
أو غَنَمِك وترك إبله او غنمه لا رَاعِىَ لها لَلُمْتَه
5 وقلتَ له كَيْفَ تركْتَ أمانتَك ضائِعةً فكَيْف يا امير
المؤمنين بِأُمّةِ محمّد فاستخلِفْ عليهم فقال إِنْ
أَسْتَخْلِفْ عليهم فَقَدِ آسْتخلف عليهم أبو بكرٍ وإِنْ
أَتْرُكْهم فقد تَرَكهم رسولُ اللّه فيَئِسَ منه عبدُ اللّه
حين سمِع ذلك منه* فكانت وِلايةُ عمرَ عَشْرَ سِنِين
10 وسِتَّةَ أَشْهُرٍ وأربع ليالٍ وقُتِل فى صَلاة الصُّبْحِ وهو
آبْنُ ثلاثٍ وسِتّين سنة ودُفِنَ مع النّبِيّ وأبى بكرٍ
عِند رِجْلَيِ النّبىّ وحجّ فى خِلافته تِسْعَ حججٍ*
ثمّ بويِعَ عُثْمانُ يومَ الجمعةِ غُرَّةَ المحرّم أَوْ لِلَيلةٍ بَقِيَت
مِنْ ذى الحِجّةِ سنةَ ثلاثٍ وعشرين وهو عُثمانُ بنُ
15 عَفّانَ بنِ أَبِى آلْعاصِ بْنِ أُمَيَّةَ ويُكْنَى بِأبى عبدِ
اللّه وَأَبِى عمرٍو والأَغْلَبُ مِنْهما أبو عبدِ اللّه وأُمُّه
أَرْوَى بِنْتُ كُرَيْزٍ وكان له مِنَ آلْوَلَدِ عبدُ اللّه الأَكبَرُ

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وعبدُ اللّه الأصغرُ أُمُّهما رُقَيَّةُ بنتُ رسول اللّه صلعم
وأَبَانْ وخَالِدْ وسَعِيدْ والوَلِيدُ والمُغِيرةُ وَعَبْدُ ٱلْمَلِكِ
وأُمُّ أَبَانٍ وأُمُّ سَعِيدٍ وأُمُّ عمرٍو وعائِشةُ وكان عبدُ
اللّه الاكبرُ يُلقَّب بالمُطْرَف لحُسْنه وجَماله وكان
كثيرَ التزويجِ كثيرَ الطَّلاقِ وكان أبانْ أبرصَ أحول قد 5
حمل عنه أصحابُ الحديث عِدّة مِن السُّنَن وكان
سعيدْ أحْولَ بخيلاً وقُتِل فى زَمَن مُعاوِيَةَ وكان الوليدُ
صاحب شَرابٍ وفُتُوَّة ومجون وقُتل ابوه وهو مُخْلَقُ
الوجهِ سَكرانُ عليه مصَبَّغاتْ واسعةْ وبلغ عبدُ اللّه
الاصغرُ من السنّ سِتّا وسَبْعين سنةً فنقره دِيكْ على عيْنَيْه 10
فكان ذلك سَبَبَ موتِه وعبد الملك مات صغيرا ولا
عَقِبَ له*

وكان عثمانُ فى نِهاية الجُود والكَرَم والسَماحة
والبَذْل فى القريب والبعيد فسلك عمّالُه وكثيرْ مِن
أهل عصْرِه طريقتَه وتأسَّوْا بِفِعْله وبنى داره بالمدينة 15
وشيّدها بالحَجَر والكِلس وجعل أبوابها مِن السّاج
والعرعر وٱقتنَى أموالًا وجِنانا وعيونا بالمدينة وذُكِرَ

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أَنّ عثمان يومَ قُتِل كان له عِند خازنه من المال
خَمْسُون ومائةُ أَلِف دينارٍ وأَلفُ أَلِف دِرهمٍ وقِيمةُ
ضِياعه بِوادِى القُرَى وحُنَيْنٍ وغيرِهما مائةُ أَلِف
دينار وخلّف خيْلا وإبلا كثيرةً *

5 وكان عُمّالهُ على أَعْماله جماعةً مِنْهُم الوليدُ بن
عُقْبَةَ بنِ أَبى مُعَيْطٍ على الكوفةِ وهو مِمَّنْ أَخْبَرَ
رسولُ الله صلعم أَنّه مِن أَهلِ النار فصَرَفَ عن
الكوفة الوليدَ بنَ عُقْبَةَ ووَلّاها سعيدَ بنَ العاصِ
وكان السببُ فى صرْفِ الوليد ووِلايةِ سعيدٍ على ما
10 رُوِىَ أَنّ الوليد كان شرِب مع نُدَمائه ومُغَنّيِه من
اوّلِ اللّيل الى الصّباحِ فلمّا آذنَه المؤذِّنُ بِالصّلاةِ
خرج مُتفضِّلا فى غلائِله فتقدّم إلى المِحْراب فى صلاة
الصُّبْحِ فصَلَّى بِهم أَرْبَعَ رَكَعاتٍ وقال أَتُريدون أَنْ
أَزِيدَكم وقيل أَنّه قال فى سُجوده وَقَدْ أَطالَ آشْرَبْ
15 وأَسْقِنى فقال له بَعضُ مَنْ كان خلْفَه فى الصَّفّ
الأَوّلِ ما تُريد لا زادك اللهُ مَزيدَ الخيرِ واللهِ مَا
أَعجَبُ إلّا مِمَّنْ بعثك إليْنا والِيًا وعلينا أَميرا فحصَب

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النّاس الوليدَ بِحَصَى المسجد فدخل قصرَه يترنّمُ
وشاع بالكوفة فِعْلُه وظَهَر فِسْقُه ومُداوَمتُه شُرْبَ الخمرِ
فهجم عليه جماعة مِن المسجد فوجدوه سكرانَ
مُضْطَجِعا على سريره لا يَعْقلُ فأَيْقظوهُ من رَقْدته فلم
يَسْتَيْقِظْ ثم تَقيّأَ عليهِم ما شرِب من الخمر فٱنْتزعوا 5
خاتَمه من يده وخرجوا مِنْ فورهم إلى المدينة فأَتَيَا
ٱثْنَانِ مِنْهُمْ عثمان بن عفّان فشهِدا عنده على
الوليد أنّه شرِب الخمر فقال عثمان وما يُدْريكُمَا أنّه
شرِب الخمر فقالا هى الخمر ٱلّتى كُنّا نشرَبُها فى
الجاهليّة وأخرجا خاتَمه فدفعاه إليه فزَجَرهما ودفع 10
فى صُدورِهِما وقال تَنَحَّيا عنّى فخرجا من عندِه وأتيا
عَلِيًّا رضى الله عنه فاخبراه بالقصّة فأتى عثمانَ
وهو يقول دفعتَ الشُّهودَ وأَبْطلتَ الحدودَ فقال له
عثمان فما ترى قال أرى أن تَبعثَ الى صاحِبك فتُحضرَه
فإنْ أقاما الشَّهادة عليه فى وَجْهِه ولم يدْرَأْ عَن نَفْسِهِ 15
بحُجّة أقمت عليه الحدّ فلمّا حضَر الوليدُ دعاهما
عثمانُ فأقاما الشّهادة عليه ولم يدلّ بحجّة فألقَى

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عثمانُ السَّوْط إلى عليٍّ فقال على لِٱبْنه الحَسَنِ قُم يا بُنَىَّ
فأَقِمْ عليه ما أَوْجَبَه اللهُ فقال يَكفِينِيهِ بعضُ مَن
ترى فلمّا رأى ٱمْتِناعَ الجماعةِ عنْ إقامة الحدّ عليه
توقِّيًا لِغضَبِ عثمان لقَرابته منه أَخَذَ علىٌّ السَّوْطَ
5 ودَنا منه فلمّا اقبل نحوَه سَبَّه الوليدُ وقال يا صاحبَ
مكسٍ فقال عَقِيلُ بنُ ابى طالبٍ وكان ممّن حضر
إنّك لَتَتكلّمُ يا ٱبْنَ أَبى مُعَيْط كأنّك لا تَدْرى مَنْ
أنت وأنت عِلْجٌ مِن أَهْل صَفُّورِيَةَ وهىَ قَرْيَةٌ بين
عَكَّا واللَّجُّونِ مِن أَعْمالِ الأُرْدُنِّ مِن بلادِ طَبَرِيَّةَ كان
10 ذُكِر أنّ أَباه كان يَهودِيّا مِنها فأَقبل الوليدُ يَروغُ
من عَلِيٍّ فٱجْتذبَه علىٌّ فضرب به الأَرضَ وعلاهُ
بالسَّوط فقال عثمان ليس لك أن تفْعلَ به هذا قال
بَلَى وشَرًّا مِن هذا إذا فَسَق ومنع حَقَّ اللهِ تعالى
أن يُؤْخَذَ منه* وولّى الكوفةَ بَعْدَه سعيدَ بنَ العاصِ
15 فلمّا دخل سعيدٌ الكوفةَ واليًا أَبى أن يَصْعدَ
المِنْبَرَ حتّى يُغْسَلَ وأمر بِغَسْله وقال إنّ الوليد كان
نجسا رِجْسًا*

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وكان بلغ الوليدَ عن رجلٍ من اليهود مِن
ساكِنِى قريةٍ من قُرَى الكوفة انه يعمل أَنْواعا من
السِحْر والخَيالاتِ فاحضره فأراه فى المسجد ضَرْبا من
التّخاييل وهو أَنّه أُظْهِرَ له فى الليل قيلا عظيما على
فَرَسٍ يَرْكُضُ فى صَحْنِ المسجد ثمّ صار اليهودىُّ 5
ناقةً تَمْشى على الحَبْل ثمّ أراه صورةَ حِمارٍ دخل من
فِيهِ وخرج من دُبرِه ثم ضرب عُنقَ رجلٍ وفَرَقَ
بين جِسْمهِ ورأسِه ثمّ أَمَرَّ السيفَ عَلَيْه فقام الرّجلُ
وكان جماعةٌ من اهل الكوفة حضروا مِنهم جندب
ابن كَعْبٍ الأَزْدِىُّ فجَعَلَ يَسْتَعيذُ بالله مِن فِعل 10
الشّيطان ومِن عَمَلٍ يَبْعدُ عن الرّحمٰن وعلِم أنّ ذلك
هو ضربٌ من التّخييل والسّحر فٱخترط سيْفَه وضربَ
اليهودىَّ ضَرْبةً أدارت رأسه عن بَدَنه وقال *جآء
الحقُّ وزهَق الباطلُ إنّ الباطلَ كان زَهُوقا[1] وقد قيل
أنّ ذلك كان نَهارا وأنّ جندبا خرج الى السّوق 15
ودنا من بَعض الصّياقلةِ فأخذ مِنْهُ سيفا ثُمّ أقبل

[1] Sur. 17, 83.

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فى الزِّحامِ وقد سَتَرَ السّيفَ فضرب به عنق اليهودىّ
وقال إن كنتَ صادِقا فَأَحْيِ نَفْسَك فأنْكَرَ عليه
الوليدُ ذلك وأراد أنْ يَضْرب عنقَه فقام قَومٌ من
الأَزْدِ فقالوا لا تَقْتُل واللهِ صاحِبَنا فصَيَّره فى الحَبْسِ
5 وأراد قَتْلَه غِيلَةً فكان يصلّى اللّيْلَ كلَّه فنظر
السَّجّانُ إلى قيامِه لَيْلَهُ إلى الصُّبْحِ فقال له آنْجُ
بِنَفْسك فقال له جُنْدُب تُقْتَلُ بِى فقال لَيْس ذلك
بكثير فى مَرْضاةِ الله والدَفْعِ عن وَلِيٍّ من أَوْلِيآء
الله فلمّا أصبَحَ الوليدُ دعا به وقدِ آسْتَعَدَّ لِقَتْله
10 فلم يَجِدْه فسأل السجّان فاخبره بِهرَبه فضرب
عُنق السجّانِ وصَلَبَه بالكُنَاسَةِ*

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B. TO BE TRANSLATED INTO ARABIC.

Preliminary remarks.

Words included within brackets [ ] are to be omitted in translating; those within parentheses ( ) either represent an Arabic word which is to be added, or give the literal translation of an idiomatic phrase. Nominal sentences are distinguished by a bracketed verb (usually a form of "to be") or pronoun between the subject and the predicate. In the other (verbal) sentences, the verb is to be placed before the subject; the object of the verb is to be placed after the subject, if it is a noun, and after the verb, if it is a pronoun governed by the preposition belonging to the verb. A pronoun in the accusative is of course always a suffix (§ 11 b, but cfr. § 46). In general the position of the Arabic words has been retained as far as possible. The English past tenses are usually to be translated by the Arabic perfect, the present and future by the imperfect. All Arabic nouns, not in the status constructus, receive the article, even when in English it may be wanting, except those which are distinguished by having the indefinite article "a, an" before them (cfr. § 84 b). Adjectives must follow their nouns and agree with them in gender, number (but cfr. § 62) and case. Pronouns agreeing with verbs are not to be separately translated. A preposition after a verb is usually entered in the glossary under the heading of the verb; if not found there, it must be looked for separately. Exceptions to the above rules are pointed out in the notes.

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I.

Nominal Sentences.[1]

1. The glory of the man [are] his sons, and the solicitude of the man [are] his dwelling and his neighbour.—2. The elegance of the man [lies] in his tongue, and the elegance of the woman [lies] in her understanding.—3. The liberal [man is] related to God.—4. The worst of repentance [is] at the day[2] of resurrection.—5. The love of the world [is] the beginning of every sin.—6. The promise of the king [is] a security.—7. The learned [men are] the heirs of the prophets.—8. Wisdom [is] for the character[3] like medicine for the body.[3]—9. The world [is] the prison of the believer and the paradise of the unbeliever.—10. Contentment [is a part] of[4] the nature[3] of the domestic animals.—11. The malady of covetousness has no (not is for it a) cure; and the disease of ignorance has no (not is for it a) physician.—12. The nutriment of the body[3] [are] (the) beverages and (the) viands, and the nutriment of the understanding [is] wisdom and learning.—13. Money has

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[1] § 92 seqq. [2] § 82 a. [3] plur. [4] مِن.

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(to money [is]) a difficult entrance and an easy exit.— 14. Verily[1] God [is] forgiving and[2] compassionate.— 15. Verily ye[3] [are] in a manifest error.—16. The nobles of[4] Pharao's folk said[5], "Verily this [is] surely[6] "a learned enchanter".—17. Verily in that[7] [lies] surely an example for the unbelievers.—18. Flight in its [proper] time [is] better than endurance in its wrong time (in another than its [proper] time).—19. There is no (not[8] [is there]) strength and no (not[8]) power except with God, the High, the Mighty.—20. The best of gifts [is] understanding, and the worst of misfortunes [is] ignorance.—

II.

Verbal sentences.[9]

a. The strong verb.

21. Jonah came out from the whale's belly.— 22. Zaid killed Muhammed.—23. They gave (beat) Omar a violent beating[10].—24. The direction of prayer was shifted[11] from Jerusalem to Mecca.—25. God [is] cognizant of what ye are doing.—26. Verily[7] God

[1] § 95 a. [2] § 97. [3] suffix. [4] مِنْ. [5] perf. sing. § 91 a. [6] § 95 a. rem. [7] § 95 a. [8] § 81 b. [9] § 90 seqq. [10] § 80. [11] fem.

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provides for every one his sufficiency.—27. Learning and money [they] cover up[1] every fault, and poverty and ignorance [they] uncover[1] every fault.—28. They took him away and put him in the bottom of the well.—29. The brothers of Joseph returned[2] to their father.—30.) Why hast thou[3] not[4] washed thy shirt? —31. The most[5] of mankind are not grateful[2].—32. They[6] [are] unbelievers in[7] the future life.—33. We made heaven [to be] a [well-]preserved roof. —34. Do not do good out of[8] hypocrisy, and do not leave off [doing] it out of[8] modesty.—

35. Why do ye render waste the cultivated[9] countries?—36. Thereupon we sent Moses and his brother Aaron with our signs to Pharao and his nobles; then they declared the two of them[10] to be liars.—37. The angels said[11], "O Mary! be obedient to thy Lord and "prostrate thyself; verily[12] God giveth thee glad "tidings of a Word from him; and he[13] [is one] of[14] "those[15] who are placed near [to God], and he shall "talk to mankind in the cradle!"—38. It is not good to hurry (not is good the hurrying), except in the

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[1] dual. [2] plur. [3] fem. [4] لَمْ § 76 c. [5] sing. [6] pronoun. [7] بِ. [8] § 82 d. [9] § 62. [10] suffix in the dual. [11] § 91 b; [12] § 95 a. [13] pronoun. [14] مِن. [15] part.

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marrying of a[1] daughter, and the burying of a[1] dead [man], and the entertaining of a[1] guest.—39.) Glorify[2] God in the early morning[3] and [late] in the evening[3].

40. Verily the hypocrite has (to the hyp. [belong]) three characteristics; his tongue contradicts his heart, and his speech his action, and his exterior his interior.—41. The men of his people used to sit with him[4] on account of his learning. — 42. Verily the holy war [is] incumbent[5] on you.—43. The vehemence of a (the) man [is what] causes him to perish[6].—44. The head of al-Husain the son of Alî was brought into the city[7] of Damascus[8] and was placed before Yazîd.—45. Verily we[9] have become Muslims, so become Muslims ye[10] [also]!—46. Do not talk to one another with disgraceful talk!—47. Every thing has (to every thing [belongs]) an indication; and the indication of understanding [is] reflection, and the indication of reflection [is] being silent.—48. We started off towards Bagdad to bring an action against one another[11] before[12] its[13] governor.—49. The most excellent [kind] of praise [is], "[there is] no[14] god

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[1] § 84 b. [2] plur. [3] indeterm. accus. § 82 a. [4] كَانَ sing., then subject, then the verb in the plur. [5] Part. [6] nominal sent. § 92 c α. [7] acc. [8] § 88 a. [9] § 71 c. [10] pronoun. [11] part. § 82 b. [12] إِلَى [13] § 50. [14] § 81 b.

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except God!" and the most excellent of [good] works [are] the five[1] prayers; and the most excellent [kind] of character [is] (the) being humble. — 50. They fought with one another four days;[2] then the Byzantines were routed[3]. — 51. What is disliked in[4] the king [is] the being devoted to (the) pleasures, and the hearing of (the) songs and the spending of (the) time therewith (with that). — 52. They said, "O our "father! verily we[5] went away, running races[6], and "left Joseph with[7] our baggage; then the wolf ate "him". — 53. Observe what [is] in the heart of thy brother by means of his eye, for[8] the eye [is] the title-page of the heart! — 54. In the fourth year from the birth of Muhammed the [two] angels[9] cut open[10] his belly and extracted[11] his heart; then they cut it[11] [his heart] open and extracted[11] from it a black clot of blood; thereupon they washed[11] his heart and his belly with snow. — 55. They conversed[12] about the case of the Apostle. —

56. Verily God hath (to God [are])[13] servants whom[14] he distinguishes (he distinguishes them) with

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[1] masc. determ. after the noun, § 67 a. [2] § 82 a. [3] fem. sing. [4] لِ. [5] § 71 c. [6] imperf. merely, § 100 b. [7] عِنْدَ with gen. [8] فَ. [9] dual. [10] sing. § 91 a. [11] dual. [12] § 91 rem. a. [13] § 95 a. [14] without relative particle § 99 b.

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his favours.—57. Restrain thyself from meat[1] which[2] causes thee to acquire an indigestion, and [from] an action which[2] occasions thee regret[3].—58. Thou hast fallen in love[4] with a girl, a possessor of beauty[3] and elegance[3].—59. Muhammed said, "Help thy brother, "[whether he be] doing wrong[5] or wronged[5]!" They asked, "O Apostle of God! how shall we help him, "[if he be] doing wrong[5]?" He said, "By restraining "him from doing wrong!"—60. Do not turn away[6] a beggar!—61. A servant does not believe, until he love for his brother that which he loves for himself.—

b. The weak verb.

62. A poor [man] begged of me, so I gave him [two] pieces of money[7].—63. Be mindful of death, for he[8] takes hold of your forelocks; if[9] ye fly from him, he overtakes you, and if[9] ye stay, he seizes you. —64. Music [is] like the spirit and wine [is] like the body; then through their[10] being combined is born joy.—65. The Apostle used to[11] preach to his

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[1] indeterm. [2] without relative particle § 99 b. [3] indet. [4] § 73 e. [5] § 82 b. [6] § 35, rem. 1. [7] dual. [8] pronoun with foll. part. [9] § 102. [10] dual-suffix. [11] cfr. p. 90, rem. 4.

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companions and to exhort them and to teach them the beauties of character[1].—66. Verily[2] our friends shall[3] entrust to us their secrets.—67. The lust of[4] the world [it] entails care and sorrow, and abstinence with regard to it [it] restores the heart and the body. —68. Moses said, "I have brought[5] you an evidence "from your Lord; so let go[6] along with me the Sons "of Israel!"—69. Depend on the Living [one], who does not die!—70. He pleases me, who makes poetry to[7] show his education, not to[7] gain, and applies himself to singing to[7] enjoy himself, not to[7] seek for himself [reward]. — 71. Demand help of the good (people[8] of the good), and of those that act well (and of the acting well).—72. Choose[9] whichever of the pages thou wilt!—73. Supplicate much (make much the supplicating), for thou[10] dost not know when answer will be given thee! — 74. Restrain your tongues and lower your glances and guard your continence! —

75. A (the) kingdom [it][11] is made flourishing through justice and is protected by courage and is ruled through [good] government. — 76. [Good] govern-

[1] pl. determ. [2] § 95 a. [3] سَ § 74 a. [4] فِ [5] § 73 e. [6] sing. [7] § 82 d. [8] § 88 b. [9] fem. [10] § 71 c. [11] nominal sentence.

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ment [is], that[1] the gate of the chief be guarded[2] in the [proper] time of being guarded[3], and opened in the [proper] time of being open[3], and the gatekeeper friendly.—77. Jalâl-al-dîn used not to go to sleep[4] except drunk[5], nor (and not) to arise in the morning except seedy and tipsy[6]. — 78. It is not seemly for the wise [man], that[7] he address a (the) fool, like as it is not seemly for the sober [man], that he address a (the) drunken [man].—79. People[8] of the world [are] like folk in a ship, who[9] are carried onwards whilst they are sleeping[10]. — 80. The evil-doer [he] does not consider[11] mankind except [as] evil, because he[12] sees them with the eye of his nature.—81. God elected Abraham [as] an intimate friend.—82. Every affair in the world [is] transitory.—83. Wickedness [is] to be feared[13], and no one (not) fears it except the intelligent [man]; and good [is] to be hoped for[14], and every one[15] seeks it.—84. [To] a servant[16] shall not[17] be given [anything] more ample than endurance.—85. I looked into Paradise, then I saw the most of its inhabitants [to be] the poor; and I looked

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[1] § 96. [2] كَانَ with part. § 81 a. [3] § 34 rem. [4] cfr. § p. 90, n. 4. [5] § 82 b. [6] § 82 b. [7] § 96. [8] § 88 b. [9] § 99 b, c. [10] § 100 a. [11] § 92 c, α. [12] suff. [13] § 77 b. § 39 b. [14] § 40 rem. c. [15] أَحَدٌ. [16] § 79. rem. b. [17] لَنْ § 75.

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into hell-fire, then I saw the most of its inhabitants [to be] (the) women.—86.) He[1] whose counsel is asked [is] one[1] in whom one confides; and he[1] who asks counsel [is] one[1] who is to be aided.—87.) Do not put off[2] the work of to-day till to-morrow[3].—88.) Thou dost not[4] see in the creation of God any[5] imperfection.—89.) Little which[1] continues [is] better than much which[1] is interrupted.—90. Pharao said, "We will[6] kill[7] their sons and spare their women."—91. A Bedouin looked at a gold-piece; then he said, "How small[8] is thy size and how great[8] thy value!"—92. The envious [man] is not well-pleased with thee[9], until thou diest!—93. Be [the] tail and be not [the] head! for[10] the tail escapes whilst[11] the head perishes.

III.

Various subordinate sentences.

94. Muhammed said, "Do not begin[12] with the Jews and the Christians by (the) greeting, but when

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[1] part. [2] § 76 b. [3] indeterm. [4] ما. [5] § 93 b. [6] سَ, § 74 a. [7] § 18. [8] § 44. [9] verbal sentence! [10] § 95 a; nomin. sent. [11] § 100 a. [12] plur.

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ye meet one of them[1], (then)[2] force him towards the narrowest place (his narrowest).—95. When comes to thy knowledge concerning thy brother what is evil, then seek for him an excuse; but if thou dost not[3] find [one], then say, "Perhaps he has an excuse."—96. If[4] thou eat little, thou shalt live long.—97. If[4] ye talk in a good manner (make ye good the talk), ye shall enter Paradise.—98. Alî said,—may[5] God be well pleased with him[6].—"O[7] mankind! do not hope except for your Lord, and do not dread [anything] except your transgressions; and be not he ashamed who[8] doth not know to[9] learn, and be not he ashamed who[8] knoweth to[9] teach!"—99. The subsistence which thou seekest is like the shadow (the likeness of the subsistence... [is] the likeness of the shadow) which moves on along with thee; thou[10] dost not overtake it in pursuing[11] [it], then when thou turnest[12] away from it, it follows thee![13]—100. A man said to the Apostle of God: "O Muhammed, give me thy cloak!"; then he threw it down to[14] him; then he said: "I do not[15] want it"; then he (Muh.) said, "May[16] God combat thee! thou didst wish to[9] declare me to be niggardly,

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[1] أَحَدٌ with gen. [2] § 104 c. [3] §§ 102, 76 c. [4] § 103 b. [5] § 73 d. [6] after the subject. [7] أَيُّهَا § 61. [8] مَنْ. [9] أَنْ with subj. [10] pronoun. [11] part. 82 b. [12] § 101. [13] perf. [14] إِلَى. [15] مَا with imperf. [16] § 73 d.

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but (and) God has not made[1] me [to be] niggardly!" —101. If anyone[2] long for Paradise, he is unmindful of lusts[3].—102. That a man give in alms in his lifetime a drachma (the alms-giving[4] of a man—a drachma) [is] better for him than that he give in alms a hundred drachmæ at his death.

103. The Prophet—may God bless him and save him—said, "If anyone[5] drink wine in this world, [and] thereupon do not[6] repent, he shall be forbidden it[7] in the future life."—104. If anyone light a lamp in a mosque, then verily the angels [they] will beg forgiveness for him as long as[8] that lamp continues kindled[9].—105. The reed-pen [is] a tree, whose[10] fruit [are] the ideas, and thought [is] a sea, whose[10] pearls [are] wisdom.—106. Verily the dead [man] and he who[11] has no religion (he who no[12] religion to him) [are] equal[13]; and he has no[12] trustworthiness [in him] who[11] has no[12] piety.—107. Every woman that[14] has no[12] modesty [is] like a dish that has no[12] salt.—108. If anyone's[15] tattle is much, his erring is much [also].—109. The anger of the

[1] § 76 c. [2] § 102. [3] determ. [4] inf. [5] § 102. [6] لَمْ § 76 c. [7] § 79 rem. b. [8] § 101. [9] partic. pass. § 81 a. [10] § 99 b. [11] مَنْ. [12] § 81 b. [13] sing. [14] § 99 b, c. [15] § 99 c.

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noble [man], although his fire flare up[1], [is] like smoke of wood[2] in which [there is] no[3] core.— 110. To the ignorant [man] are forgiven[4] seventy[5] transgressions, ere to the knowing [man] is forgiven one.

111. Be not[6] like the needle, which[7] clothes mankind whilst[8] it [is] naked, nor (and) like the wick, which[7] gives light to mankind whilst it is consumed[9]. — 112. The believer [he] does not escape from the chastisement of God, until he leave four things, lying, and pride, and niggardliness, and evil thinking (evil of the thinking).—113. It is seemly for the younger [ones] to[10] precede the elders in three places; when[11] they travel by night[12], or wade through a stream, or encounter horsemen.—114. Do not drink (the) poison out of reliance[13] on the antidote which thou hast (that which [is] with[14] thee of[15] the antidote).—115. Paradise is desirous[16] of four [kinds of] folk; the first[17] of them[18] [are] those who have fed[19] a hungry [man], and the second [are] those who have clothed[19] a naked [man], and the third [are] those who fast[20] in[21] the month of Ramadân[22], and the

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[1] § 102. [2] indeterm. § 99 b. [3] § 81 b. [4] § 91 a. [5] § 67 b. [6] لَا with energ. I. [7] § 99 b, rem. [8] § 100 a. [9] § 100 a, with imperf. [10] § 96. [11] § 101. [12] § 82 a. [13] § 82 d. [14] عِنْدَ. [15] مِنْ. [16] part. [17] masc. [18] suffix in fem. sing. [19] perf. sing. [20] imperf. sing. [21] § 82 a. [22] § 88 a.

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fourth [are] those who read[1] the Koran. — 116. Socrates was asked, "Why hast thou not[2] mentioned in thy law-code the punishment of him who kills[3] his brother?" He said, "I know not that this [is] a thing which exists." — 117. Every thing [it] begins small[4], thereupon it becomes great, except misfortune[5]; for it begins great, thereupon it becomes small, and every thing [it] becomes cheap, when[6] it becomes abundant, excepting education; for[7] when it becomes abundant, it rises in value.

118. After Moses had returned to the Sons of Israel with the Thora (and along with him [was] the Thora), they refused to[8] accept it and to do according to what [was] in it.—119. God commanded Moses to[8] fast thirty[9] days and to purify himself and to purify his garments, and to come to[10] the mountain, that he might talk to him and give him the book.— 120. After Damascus was taken[11], much folk of[12] its inhabitants joined Heraclius, whilst[13] he was in[14] Antioch.—121. A certain one of the wise men said, Nothing (not) repels the onslaught of the conquering

[1] imperf. sing. [2] § 76 c. [3] § 102. [4] § 82 b. [5] accus. § 98. [6] § 101. [7] with suff. § 71 c. [8] أَنْ with subj. [9] § 82 a. [10] إِلَى. [11] fem. § 50. [12] مِن. [13] § 100 a. [14] بِ.

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enemy like[1] being submissive and giving way, like as[2] green plants are safe from the vehement wind through their pliancy, because they[3] turn along with it, as (how)[4] it turns.—122. They disagree[5] concerning Waraḳa; and of[6] them [there are] those who assert[10] that he[7] died a Christian[8] and did not[9] reach the appearance of the Prophet; and of[6] them [there are] those who are of opinion[10] that he[7] died a Muslim.—123. O [ye two] companions[11] of the prison! as to the one of you[11], he shall serve to his lord wine[12], and as to the other, he shall be crucified, then shall[13] the birds eat of[6] his head; the affair is decreed[14] concerning which ye inquire!—124. The Apostle wrote to chieftains[12] of[6] the tribes, inviting[15] them to become Muslims[16].—125. A wise [man] was asked, "What [is] the thing, which [it] is not good that it be said, although it be[17] right?" He said, "A man's eulogizing himself[18]".—126. Woe to [him] who converses with lying, that he may make the people laugh by it!—127. This (the) world and the future life [are] as the East and the West: when thou

[1] مِثْلُ as subject. § 94 b. [2] كَمَا أَنَّ § 95 a. [3] sing. suff. [4] § 102. [5] § 73 b with قَدْ, § 91 rem. a. [6] مِنْ. [7] § 95 a. [8] § 82 b. [9] § 76 c. [10] § 73 b. [11] dual. [12] indeterm. [13] fem. [14] § 73 c. [15] § 74 b. [16] infin. determ. [17] كان § 102. [18] § 87.

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approachest one of them[1], thou dost recede from the other.—128. Fear ye God in secret[2] and do not enter into what is not lawful for you!—129. The devotee without learning [is] like the ass of the mill, who[3] goes around and does not get through (cut) the distance.—130. The eye of hate [it] draws forth every fault, and the eye of love [it] does not find the faults.

IV.

Anecdotes.

131. An astrologer was crucified; then he was asked, "Hast thou[4] seen this in thy star?" Then he said, "I saw a raising up[5], however I did not[6] know that it [was to be] upon a piece of wood!"

132. A man knocked at the door of ʿAmr the son of ʿUbaid; so he said, "Who [is] this?" He said, "I." He [ʿAmr] said, "I do not know (I am not I know) among our friends (brothers) [any] one[7], whose name [is] I."

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[1] dual suffix. [2] determ. [3] §§ 84 b, 99 b, 56 c. [4] with interr. part. هَلْ. [5] § 51 a, rem. b. [6] § 76 c. [7] أَحَدٌ.

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133. (The) thieves came[1] in upon Abû Bekr al-Rabbânî, seeking[2] something (a thing), and he saw them going around[3] in the house. Then he said, "O young men! This which ye are seeking[4] in the night we have already sought[4] in the day-time, but have not[5] found it!" So they laughed and went out.

134. It is related[6], that[7] a certain one of the polite scholars eulogized a certain one of the princes; so he commanded [that] to him an [ass's] saddle and saddle-girth [should be given]. So he took them[8] on[9] his shoulder and went out from his presence[10]. Then a certain one of his companions saw him, then said, "What [is] this?" He said, "I eulogized the prince with the most beautiful of my poems, then he invested me with [something] of[11] the most glorious of his dresses".

135. Al-Muġîra, the son of Šuʿba said: No one (not)[12] has deceived me except (another than) a youth of[11] the Sons of al-Ḥâriṯ. For I mentioned a woman of theirs (of[11] them), that[13] I should marry her; then he said, "O[14] Prince! [There is] no good[15]

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[1] § 91 a. [2] § 100 b imperf. alone. [3] imperf. [4] with suffix. [5] مَا. [6] § 73 b. [7] أَنَّ. [8] dual suffix. [9] عَلَى. [10] مِنْ عِنْدِهِ. [11] مِنْ. [12] § 76 c. [13] لِ. [14] أَيُّهَا § 61. [15] § 81 b.

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for thee in her." So I said, "And why [not]?". He said, "I saw a man kissing[1] her." So I turned from her; then the young man married her. So I reproached him and said, "Didst thou not[2] inform me that thou[3] hadst seen a man kissing her?" He said, "Yes, I saw her father kissing her."

136. Al-Ḍaḥḥâk the son of Muzâḥim said to a Christian, "[How would it be] if[4] thou wert to become a Muslim?" He said, "I have not[5] ceased loving[6] Islâm, except that[7] my love for wine[8] prevents me from it." So he said, "Become a Muslim and drink it!" So after he had become a Muslim, he said to him, "Thou hast[9] become a Muslim, so if thou drink it[10], we shall chastise thee; and if thou apostatize, we shall kill thee, so choose for thyself". Then he chose Islâm and his Islâm was good. So he had taken[11] him by stratagem.

137. A Bedouin stole a purse in which (it) [were] pieces of money[12]; thereupon he entered the mosque to pray[13]; and his name was[14] Moses. Then the leader of prayer recited, "And what is that[15] in[16] thy

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1 imperf. 2 أَلَمْ § 76 c. 3 أَنَّ with suff. 4 لَوْ § 102. 5 مَا with perf. 6 § 81 a, with indeterm. part. § 87 rem. 7 § 95 b. with foll. verbal sentence. 8 § 87. 9 § 73 e. 10 § 102. 11 perf. 12 indeterm. 13 § 74 b. 14 كَانَ. 15 fem. 16 بِ.

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right hand, Oh Moses[1]?" So he said, "By God, verily thou [art] an enchanter!" Thereupon he threw away the purse and went out.

138. A man claimed the (a) gift of prophecy in the days[2] of al-Rašîd. So after he had appeared before him [the Caliph], he asked him, "What [is that] which is said of thee?" He said, "that I[3] am a noble prophet." He asked, "But what[4] indicates the truth of thy claim?" He said, "Demand what[5] thou wilt"[6]. He said, "I wish that[7] thou make these[8] beardless slaves, [who are] standing[9] [there] this moment[10] [to be furnished] with beards![11]" Then he looked down for a while[12], thereupon he raised his head and said, "How is it lawful that I make these[13] beardless [ones to be furnished] with beards[11] and alter these[8] beautiful[14] forms? but[15] I will make the bearded ones (owners of beards) beardless in one twinkling." So al-Rašîd laughed at him and pardoned him and commanded a present [to be given] to him.

[1] Sura 20, 18. [2] § 82 a. [3] § 71 c. [4] أَيُّ شَيْءٍ. [5] § 5 c. [6] perf. § 102. [7] أَنْ. [8] § 62, 84 a, rem. [9] determ. § 86 a. [10] § 84 a. [11] indeterm. [12] § 82 a. [13] plur. [14] § 62. [15] وَإِنَّمَا.

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139. A person pretended to prophecy[1]; then they besought of him in[2] the presence of al-Ma'mûn a miracle. So he said, "I will cast for you a pebble into the water, then it will dissolve". He [al-Ma'mûn] said, "We are[3] content." So he brought out a pebble [which he had] along with him, then cast it into the water; then it dissolved. So they said, "This[4] is a trick; however, we will give[5] thee a pebble of our own[6], and let it dissolve![7]" Then he said, "Ye are not[8] more illustrious[9] than Pharao and I am not (and not I[10]) mightier in wisdom[11] than Moses, and Pharao did not[12] say to Moses, 'I am not[13] content with what thou doest[14] with thy staff, so that[15] I will give thee a staff of my own[16], which[17] thou shalt make [into] a serpent.'" So al-Ma'mûn laughed and let him pass on.

140. It is said[18] that Abû Dulâma[19] the poet was standing[20] before al-Saffâḥ on[21] a certain day (a certain one of the days). Then he said to him, "Ask of me what thou dost want (thy want)!" So Abû

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1 § 21. 2 بِ 3 § 73 c. 4 § 93 c. 5 imperf. 6 مِنْ عِنْدِنا. 7 imperf. 8 لَيْسَ § 81 a. 9 § 47 e. 10 pronoun. 11 § 82 c. 12 § 76 c. 13 § 76 c, 73 c. 14 § 99 c. 15 حَتَّى with subj. 16 مِنْ عِنْدِى. 17 § 99 b, c. 18 § 73 c. 19 § 95. 20 كان with part. § 81 a. 21 فِى.

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Dulâma said to him, "I want a hunting-dog." So he said, "Give ye it[1] to him!" Then he said, "And I want a horse, on[3] which I may go forth to hunt." He said, "Give ye it to him!" He said, "And a page[2], who[4] will lead the dog and hunt with him." He said, "And give ye him a page!" He said, "And a slave-girl[2], who[4] will prepare the game and give us to eat of it." He said, "Give ye him a slave-girl!" He said, "These, O Prince of the Believers! have need of ([there is] no[5] escape for them from) a dwelling, which[6] they may inhabit." So he said, "Give ye him a dwelling, which[6] will contain them!" He said, "And if they have not (and if not is[7] to them) an estate, then wherefrom shall they live?" He said, "I grant[8] thee ten cultivated[9] estates and ten waste estates[9]." He said, "And what [are] the waste[9] [ones] O Prince of the Believers?" He said, "In which[10] [there are] no plants[11]." He said, "I[8] grant thee, O Prince of the Believers, a hundred[12] waste estates of[13] the deserts of the Sons of Asad." Then he laughed at him and said, "Make them[14] all of them[14] cultivated![14]"

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[1] with إِيَّا, which stands last, § 46 b. [2] accus. [3] عَلَى (after the verb) § 99 b, c. [4] § 99 b. [5] § 81 b. [6] § 99 b, c. [7] لَمْ تَكُنْ. [8] § 73 c with قَدْ. [9] § 62. [10] مَا and prep. with pronoun at the end of the sentence. [11] § 81 b. [12] § 67 c. [13] مِنْ. [14] fem. sing.

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141. It is related[1], that Harûn al-Rašîd had (that to H. was[2]) a black slave-girl, of ugly mien[3]. Now he scattered one day gold-pieces[4] among (between) the slave-girls; so the slave-girls set about[5] gathering[6] up the gold-pieces, whilst[7] that slave-girl stood still, looking[8] at the face of al-Rašîd. Some one asked (it was asked), "Dost thou[9] not pick up the gold-pieces?" Then she said, "Verily what[10] they seek [are] the gold-pieces, but (and) what[10] I seek [is] the owner of the gold-pieces." Then her speech pleased him; so he placed her near [to him] and brought good upon her. Then the report got to the grandees, that[11] Harûn al-Rašîd was enamoured[12] of a black slave-girl. So after that had come to his knowledge, he sent after the whole of the grandees, until he had assembled them in his presence[13]. Then after he had commanded the bringing in[14] of the slave-girls, he gave every one of[15] them a goblet of[15] chrysolite[16] and commanded it to be thrown down[14]. But they declined [doing it] in a body (as a whole[17]). Then the turn came to (the affair got to) the ugly

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[1] § 73 c. [2] أَنَّهُ كَانَ لِ § 95 b. [3] § 88 d. [4] indeterm. [5] § 91 a. [6] § 74 c, rem. (imp. pl. fem.) [7] § 100 a with part. [8] § 100 b imp. alone. [9] أَلَا fem. [10] part. pass. with suffix. [11] بِأَنَّ. [12] imperf. [13] عِنْدَهُ. [14] بِ with inf. and suff. [15] مِنْ. [16] determ. [17] § 82 b.

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slave-girl; but she threw down the goblet and broke it. So they said, "Look[1] at this girl, her name [is] ugly, and her manner [is] ugly, and her action [is] ugly. Then said to her the Caliph, "Why then didst thou break[2] it?" Then she said, "Thou didst[3] command me to break it[4]; so I was of opinion that[7] in its being broken [lay] a detriment[5] with regard to the treasure of the Caliph, and in its not being broken (in the lack of its being broken) a detriment[5] with regard to his command; and the detriment with regard to the first is fitter to keep intact[6] the inviolability of the command of the Caliph. And I was of opinion that[7] in its being broken [lay] my being qualified[8] as[9] a (the) crazy [one], and in keeping it intact my being qualified[8] as[9] a (the) disobedient [one]; and the first [is] more agreeable to me than the second." Then the grandees found[10] that[11] to be beautiful of[12] her and praised her for[13] it and excused the Caliph for[14] loving her. And God knows best ([is] most knowing).

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[1] plur. [2] 2nd. pers. fem. perf. § 45. [3] § 73 e. [4] بِ with inf. [5] § 95 a. [6] § 82 c, indeterm. inf. with following لِ § 87. [7] أَنَّ. [8] § 34 rem. [9] بِ. [10] § 91 a. [11] at the end. [12] مِن. [13] عَلَى. [14] فِي.

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GLOSSARY.

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A.

أ *part. interr.* often in the first half of an alternative question.

أَبٌ *st. c.* أَبُو (§ 65 a) father.
voc. أَبَتِ *du.* أَبَوَانِ parents. *pl.* آبَآءٌ ancestors.

إِبِلٌ *coll. fem.* camels.

اِبْنٌ *v.* بنى.

أَبَانُ Abân, n. of a man.

أَبَى *imp. a* not to wish, to refuse.

أَتَى *imp. i* (*imper.* اِئْتِ c. فَ: فَأْتِ) *c. acc.* to come, come to.
c. بِ to bring.
IV c. acc. pers. et r. to give.

اجل, لِأَجْلِ because of.

أَحَدٌ *fem.* إِحْدَى one.

أَخَذَ *imp. u* take, take hold of, seize.
c. بِ take hold of.
أَخَذَ حَقَّ ٱللّٰهِ مِنْهُ to execute on a person the punishment decreed by God. *VIII* make, constitute.

أخر *V* to draw back.
آخِرٌ last, second.
اَلْآخِرَةُ the other, next world.
آخَرُ *fem.* أُخْرَى other.

أَدِيمٌ leather, esp. tanned.

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إِدَاوَةٌ water-vessel made of skins.

إِذَا *conj.* when, if; *adv.* there! lo!

إِذَا بِ lo! there came..

إِذًا *adv.* then, in this case.

أَذِنَ *imp.* *a* to permit.

IV c. acc. pers. et بِ *r.* to inform, apprize.

أُذْنٌ *pl.* آذَانٌ ear.

مُؤَذِّنٌ one who chants the call to prayer.

مَأْرِبُ district in South-Arabia.

اَلْأُرْدُنُّ Jordan, Jordan district.

أَرْضٌ *fem.* earth, land, ground.

أَرَضَةٌ wood-fretter.

أَرْوَى Arwâ, woman's n.

أَزْدٌ tribe of Azd.

اَلْأَزْدُ the people of the tribe of Azd.

أَزْدِيٌّ of the tribe of Azd.

اِسْمٌ *v.* سما.

أَسَا *V* to become consoled, take example by.

آصَفُ Asaph.

إِكَافٌ ass's saddle.

أَكَلَ *imp.* *u* to eat.

إِلَّا (*e.* إِنْ لَا) except (§ 98); if not (in an oath: only).

اَلَّذِى *fem.* اَلَّتِى (§ 13 a) he who; who, which.

أَلْفٌ *pl.* آلَافٌ thousand.

أَلَنْجُوجٌ kind of aloes-wood.

إِلَهٌ a god.

اَللّٰهُ *ex* اَلْ *et* إِلَاهٌ God, Allah.

اَللّٰهُمَّ O God!

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إِلَى *præp.* (§ 71 b) to, towards, in the direction of, opposite.

اَلْأَمْرُ إِلَيْكَ command belongs unto thee.

أَمْ *part. interr.* or, *in the second half of an alternative question.*

أَمَّ *imp. u, c. acc.* to direct one's course by.

أُمٌّ *pl.* أُمَّهَاتٌ mother.

أُمَّةٌ religious community, people.

أَمَّا *part. c. seq.* فَ as to, as regards.

أَمَرَ *imp. u, c. acc. p. et* بِ *r.* to order, command, *c.* بِ *pers.* to have brought.

VIII to command.

أَمْرٌ command, power; thing, affair.

أَمِيرٌ commander, prince.

بِٱلْأَمْسِ yesterday.

أَمِنَ *IV* to believe.

أَمِينٌ trustworthy.

أَمَانَةٌ a trust committed to one.

أُمَيَّةُ Umayya, man's name.

أَنَا *pron.* I.

أَنْ (§ 75, 96) that *(conj.)*.

أَنَّ (§ 95) that *(conj.)*.

ذٰلِكَ أَنَّ that was, because.

إِنْ (§ 102) if.

إِنَّ (§ 95) lo! verily, (often to be left untranslated).

أَنْتَ *pron.; fem.* أَنْتِ, thou.

أَنَّثَ *II* to make feminine, to imitate women.

إِنْسٌ *coll.* human beings, mankind.

إِنْسَانٌ *pl.* أُنَاسٌ *et* نَاسٌ human being.

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آنِفًا just now.

إِنَّمَا *part.* only, but.

إِنَآءٌ *pl.* آنِيَةٌ vessel.

أَهْلٌ *coll.* kinsmen, family, people, inhabitants.

أَهْلُ ٱلْمُفَاخَرَةِ vain-glorious people.

أَهْلُ ٱلنَّارِ people, who are in hell, who are worthy of hell.

أَوْ or.

أَوَّلُ *fem.* أُولَى first (*determ. also* beginning).

أُولُو *v.* ذُو.

أَىْ *part.* that is, that is to say.

أَىٌّ (§ 13 c, 14) which?

إِيَّا (§ 46) *sign of accusative.*

أَيْضًا *part.* also, too, likewise.

أَيْنَ *part.* where?

إِلَى أَيْنَ whither?

مِنْ أَيْنَ whence?

أَيُّهَا (§ 61) *interjection, vocative particle.*

بِ *præp.* in, at; with *(connect. and instrum.)*; for *(price)*, by *(oath)*.

عَلَىَّ بِهِ bring him here to me.

إِذَا هُوَ بِ lo! he was..

مَا هٰذَا بِ he is not .. (§ 93 d).

بِئْرٌ *fem., pl.* أَبْآرٌ (آبَارٌ) cistern, well.

بَأْسٌ strength, courage.

ذُو بَتَعٍ Dū bataʿ, name of a king of Himyar mentioned in the South-Arabian legend.

بَحْرٌ sea.

بَخِيلٌ niggardly, stingy.

بُدٌّ way out of a thing.

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إِنْ كَانَ وَلَا بُدَّ مِنْ ذٰلِكَ if there is no other way of doing it.

بَدَأَ *VIII c. acc. pers. et* بِ *r.* to begin doing a thing with regard to anyone, to undertake.

بَدَنٌ body.

بَذْلٌ *inf.* bounty, lavishness.

بَرٌّ land (opp. to sea).

بُرْدٌ *pl.* بُرُودٌ wide garment.

بَرْذَعَةٌ saddle-cloth.

بِرْذَوْنٌ horse for journeying, jade.

أَبْرَصُ leprous.

بُسْتَانٌ garden, orchard.

بَسَطَ *imp. u* spread out, extend, (prepare).

بَسَمَ *V* to smile.

بَشَّاشٌ pleasant.

بَشَرَ *II c. acc. pers. et* بِ *r.* to announce to anyone as glad tidings.

بِشَارَةٌ glad tidings, announcement of glad tidings.

بَصَرٌ glance.

بَطُؤَ to come too late.
IV to detain.
X to find that something comes too late.

بَطَلَ *IV* to nullify, cancel, abolish.

بَاطِلٌ vain, worthless.

بَطْنٌ bottom (of a valley; prop. belly).

بَاطِنٌ lower part; interior, inside.

بَعَثَ *imp. a* to send.

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بَعُدَ *imp. u vel* بَعِدَ *imp. a* to be distant.

بَعْدُ *adv.* afterwards.

بَعْدَ *præp.* after, after the departure, after the death of . . .

مِنْ بَعْدِ after the death of.

بَعِيدٌ distant, far off.

بَعْضٌ one (§ 88 b), portion, piece; some.

بَعْض بَعْض one another.

بَغَى *VII* to be necessary.

بَقِيَ *imp. a* to remain, remain over, remain alive.

أَبُو بَكْرٍ Abû Bekr, name of the first Caliph.

بَكَى *imp. i* to weep.

IV caus.

بَلْ on the contrary, but.

بَلَدٌ *pl.* بِلَادٌ land, village (*pl. coll.* country).

بَلَغَ *imp. u, c. acc.* to reach, arrive at, come to one's knowledge.

II cause to reach.

بِلْقِيسُ Bilkis, queen of Sheba.

بَلَا *imp. u* to prove, test.

بَلَى *part.* of course, but certainly.

بِمَ (*ex* بِمَا) wherewith?

بَنَى *imp. i* to build.

بِنَآءٌ *inf.* building.

اِبْنٌ (§ 65 b بْن § 60) son.

اِبْنُ ثَلَاثِ سِنِينَ three years old.

بُنَيٌّ little son.

بِنْتٌ (§ 65 i) daughter.

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بَابٌ *pl.* أَبْوَابٌ gate, door.

بَيْتٌ *pl.* أَبْيَاتٌ house, room.

بَيَاضٌ whiteness, white colour.

أَبْيَضُ *fem.* بَيْضَآءُ white.

بَاعَ *med.* ى *III c. acc. pers.* swear allegiance to.

بَانَ *med.* ى *IV* to be clear, evident.

بَيْنَ *præp.* between.

بَيْنَ يَدَىْ... *prop.* between the hands of ..., = before.

بَيْنُونُ name of a castle in South Arabia.

تَابُوتٌ *masc.* coffin.

تَبَّ *X* to be well arranged, to be in good order.

تَبِعَ *imp. a, c. acc.* follow.

VIII id.

تَحْتَ *præp.* under, underneath.

مِنْ تَحْتِ *id.*

تَدْمُرُ Tadmor, Palmyra in Syria.

تَرَكَ *imp. u* to leave behind, give up; to make a thing to be .... and leave it so.

تِسْعٌ *fem.* تِسْعَةٌ nine.

تِلْكَ *fem.* (§ 12 c) that.

تِهَامَةُ name of the coast-region of South-western Arabia.

تَاجٌ *pl.* تِيجَانٌ crown, diadem.

تَيْمٌ Taim, a man's name.

ثَبَتَ *imp. u* to be settled.

IV to settle, establish.

اَلثَّعْلَبِىُّ al-Ṯaʿlabī; n. of a man † 427 Hej. (1035/6).

ثَقَبَ *imp. u* to perforate.

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ثَقْبٌ hole, cavity.

ثَقُلَ *imp. u* to be heavy. *II et IV* caus.

ثِقْلٌ, ثِقَلٌ weight.

ثَكِلَ *imp. a, c. acc. pers.* to lose a child by death, (of a mother).

ثَلَاثٌ *fem.* ثَلَاثَةٌ three.

ثَلَاثَ عَشْرَةَ thirteen.

يَوْمُ ٱلثَّلَاثَاءِ, ثَلَاثَاء Tuesday.

ثُمَّ *adv.* then, thereupon.

ثَمَانٍ *fem.* ثَمَانِيَةٌ eight.

ثَمِينٌ valuable.

ثَنَى *X* to make an exception.

ثَنَآءٌ praise, fame.

يَوْمُ ٱلِاثْنَيْنِ Monday.

اثْنَا عَشَرَ twelve.

ثَوْبٌ garment.

ثَارَ *med.* و to jump up, spring.

جُبَّةٌ large garment.

جَبَذَ *imp. i* to draw, pull.

جَبَرَ *V* to behave proudly, overbearingly.

جَبَّارٌ tyrannical.

جِبْرِيلُ Gabriel.

جَذَبَ *VIII* to draw, pull, seize.

جَرَّ *imp. u* to draw, draw along, drag.

اَلْجَرَّاحُ al-Jarrâḥ, name of a man.

جَرَى *imp. i* to run, flow. *IV* caus.

جَارِيَةٌ *pl.* جَوَارٍ (§ 64 a) slave-girl, girl.

جِسْمٌ body.

جَعَلَ place, put; impose (tribute); devote; begin (§ 74 c rem.).

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جَفَّ *II* to dry (act.).

جَفَا *imp. u* to be thick, coarse.

جَلَّ *imp. i* to be mighty, exalted.

جِلْدٌ skin, hide.

جَلَسَ *imp. i* to sit down.

مَجْلِسٌ *pl.* مَجَالِسُ seat, session, council.

جُمَادَى month Jumādā.

جَمَعَ *imp. a* to bring together, assemble.

c. 2 بَيْنَ to summon both together to his presence.

VIII to be assembled, to come together.

جُمْعَةٌ union.

يَوْمُ ٱلْجُمْعَةِ Friday.

جَمَاعَةٌ a number.

جَمَالٌ beauty, elegance.

جِنٌّ *coll.* demons.

جِنِّيٌّ belonging to the demons, demon.

جَنَّةٌ *pl.* جِنَانٌ orchard.

جَانِبٌ side.

جَنَاحٌ *pl.* أَجْنِحَةٌ wing.

جُنْدٌ *pl.* جُنُودٌ army, body of troops.

جُنْدُبٌ Jundub, name of a man.

جَهَزَ *V c.* لِ *r.* to equip, prepare oneself for.

جَهِلَ *imp. a* to be ignorant.

جَاهِلِيَّةٌ time of ignorance, paganism.

جَابَ *IV c. acc. pers. et* إِلَى *r.* to give answer, ear, to consent, to comply with anyone's desire.

جَوَابٌ answer.

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جَادَ *med.* و, to be generous.

جَادَ بِنَفْسِهِ to be at the last gasp.

جُودٌ *inf.*, beneficence, generosity.

جَازَ *med.* و, *c. acc.* to go past, pass, go by, exceed.

جَوْفٌ inside, centre.

جَوْهَرٌ *pl.* جَوَاهِرُ jewel.

جَآءَ *med.* ى, *c. acc.* to come.

جَيْشٌ army.

حَبَّ *IV* to love, wish.

حُبٌّ love.

حِبَرَةٌ *pl.* حِبَرٌ sort of handsome wide garment.

حَبْسٌ prison.

حَبْلٌ rope.

حَتَّى until; so that; in order that; *sometimes to be translated* finally.

حَجَّ *imp. u* to make the pilgrimage to Mecca.

حِجَّةٌ *pl.* حِجَجٌ a pilgrimage to Mecca.

حُجَّةٌ good reason, ground of excuse.

حِجَابٌ curtain.

حَجَرٌ *coll.* stones.

حَدٌّ *pl.* حُدُودٌ ordinance, legal punishment.

حَدَّادٌ smith.

حَدَثَ *II c. acc. pers.* to inform, relate, tell.

V to talk, to converse.

حَدِيثٌ story, relation; oral tradition of the Prophet's sayings, tradition.

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حَدَرَ *imp. u* to let flow (run) down.

حَدْرٌ *inf.*

حَرْبٌ war, battle.

حَرْبٌ Ḥarb, name of a man.

مِحْرَابٌ niche in mosque, place of the imâm.

اَلْحَارِثُ al-Hārit̠, name of a man.

حَارِسٌ *pl.* حُرَّاسٌ guard, guardian.

حَرَكَ *II* to set in motion, shake.

حَرُمَ *imp. u, c.* على to be forbidden to, unlawful for.

II to declare to be forbidden, unlawful.

حَرَمٌ sacred territory, district of the temple at Mecca.

حُرْمَةٌ *pl.* حُرَمٌ woman.

اَلْمُحَرَّمُ al-Muḥarram, the first month.

حَزَّ *imp. u* to cut off.

حَزِنَ to be troubled, distressed, sad.

IV to trouble, distress.

حَسِبَ *imp. i, c.* 2 *acc.* to think (it) to be.

حَسُنَ *IV* to do well, to know well.

حَسَنٌ *elat.* أَحْسَنُ beautiful, good.

اَلْحَسَنُ al-Ḥasan; proper name of a man; son of the Caliph ʿAlī.

حُسْنٌ beauty.

حَشَمٌ *coll.* followers, servants.

حَصَبَ *imp. i vel u* to pelt with small stones.

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حِصْنٌ *pl.* حُصُونٌ fortress, castle.

حَصًى *coll.* small stones, pebbles.

حَضِرَ *imp. u, c. acc. pers.* to be there, to be present.

IV to bring in, cause to be present.

VIII c. acc. approach anyone, of death.

pass. to be at the point of death.

حَفَرَ *imp. i* to dig, dig out.

VIII idem.

حَافِرٌ hoof.

حَفْصٌ Ḥafṣ, man's name.

حَفِظَ *imp. a* to take care of, guard.

VIII c. بِ *r.* take heed.

حَقٌّ truth, certainty; due, right, appointed portion.

حُقَّةٌ box.

حَقِيقٌ *elat.* أَحَقُّ *c.* بِ *r.* worthy.

حَكَمَ *imp. u* to decide, give judgment.

حِكْمَةٌ wisdom.

حَلَّ *imp. u* to loose, unbind.

IV to declare lawful, to permit.

حُلَّةٌ *pl.* حُلَلٌ handsome wide garment.

حَلَفَ *imp. i* to swear.

حَلَقَ *II* to shave, shear.

حَمْدٌ praise, thanks.

مُحَمَّدٌ Muhammed (the praised one.)

حِمَارٌ ass.

حِمْيَرُ Himyar, a people in South Arabia.

خَطٌّ ٱلْحِمْيَرِيَّةِ writing of the Himyarites.

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حِمْصُ Homs (Emesa), a town in Syria.

حَمَلَ *imp. i* to take up, carry; to carry off; to bear.

c. acc. pers. et على *r.* to mount anyone on; to incite to.

حَمْلٌ *inf.* carrying.

حَمِيَّةٌ care for the defence of right, indignation.

حُنَيْنٌ Hunain, valley and hamlet near Mecca.

حَاجَ *med.* و, *VIII c.* إِلَى to want, have need of.

حَاجَةٌ want, need; what one has need of.

أَحْوَجُ *elat.* more in need (of).

حَاطَ *med.* و, *IV c.* بِ *r.* to surround, comprehend, discover.

حَائِطٌ *pl.* حِيطَانٌ wall.

حَالَ *med.* و, to pass by, pass over one.

حَوْلٌ year.

حَوْلَ *præp.* around.

أَحْوَلُ squinting.

حِينَ when; if.

حَيَّ *imp.* يَحْيَا *vel* يَحَيُّ to live.

IV to bring to life.

حَيٰوةٌ life, life-time.

خَبَرَ *IV c. acc. pers. et* بِ *r.* to tell, inform, relate.

VIII to prove, test.

خَبَرٌ *pl.* أَخْبَارٌ story, account, report.

خَبَزَ *imp. i* to make bread, bake.

خُبْزٌ bread, loaf.

خَتَمَ *imp. i* to seal.

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خَتْمٌ *inf.* sealing up.

خَاتَمٌ seal.

خَيْثَمَةُ Ḥaiṯama, name of a woman.

خَدَّ *imp. u* to dig, dig a pit.

خَدٌّ *inf.*

خَدِيعَةٌ deception.

خَدَمٌ *coll.* servants.

خَادِمٌ servant.

خِدْمَةٌ service, performance of service.

خَرَّ *imp. i* to throw oneself down, fall.

خَرَجَ *imp. u* to go out, go forth; depart; to come, come out (into public).

IV to draw out, drive out.

X to bring out.

خَرَاجٌ tax on a slave, poll-tax of free non-Muslims.

خُرُوجٌ *inf.* going forth; appearance (of a prophet).

خَرَزٌ *nom. unit.* خَرَزَةٌ small shell, jewel.

خَرَطَ *VIII* to draw the sword from the scabbard.

خَرِقَ to get a hole in it, be cleft.

خَازِنٌ treasurer.

خَشِنٌ rough, coarse.

خُضْرَةٌ verdure, vegetables.

خَضَعَ *imp. a* bow down.

خَطٌّ writing, character.

خَطَبَ *imp. u, c. acc.* to woo, demand in marriage.

خِطْبَةٌ *inf.* wooing.

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اَلْخَطَّابُ al-Haṭṭāb, a man's name.

خَفَّ *imp. i* to be light.

IV to be little burdened, encumbered.

خَلَّ *IV c.* بِ *rei* to omit, not to do one's duty in a thing.

خَالِدٌ Hâlid, man's name.

خَلَصَ *II* to let go free, to let in.

خَلْعٌ *inf.* removal, deposition.

خَلَفَ *II* to leave behind.

VIII to be different, to differ in opinion, disagree.

X c. عَلَى to appoint as successor, as Caliph, over.

خَلْفَ *præp.* behind.

خِلَافَةٌ caliphate, reign of a Caliph.

خَلْقٌ *coll.* people.

خُلْقٌ *pl.* أَخْلَاقٌ natural parts, mental attribute.

مُخْلَقٌ worn out.

خَلَا *imp. u* to be empty, to be past (of time).

خَمِرَ *VIII* to be, become fermented, mature.

خَمْرٌ *fem.* fermented drink, wine.

خَمْسٌ five.

خَمْسَةَ عَشَرَ fifteen.

خَمْسُونَ fifty.

خَمْسُ مِائَةٍ five hundred.

خَنَثَ *II* to make effeminate, soft.

خَنْجَرٌ dagger.

خَاضَ *med.* و to wade through.

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خَافَ (*pro* خَوِفَ) *imp. a* to fear.

خَوْفٌ fear.

خَارَ *med.* ى *VIII* choose, choose for oneself.

خَيْرٌ (*elat. id.*) good; prosperity.

خَيْطٌ thread.

خَيْلٌ *coll.* horses.

خَيَالَةٌ phantom, spectral vision.

تَخْيِيلٌ (*inf. II*) *pl.* تَخَايِيلُ phantasmagoria.

دَابَّةٌ *pl.* دَوَابُّ beast of burden; animal for riding.

دُبْرٌ, دُبُرٌ hinder-part.

دِيبَاجٌ brocade.

دَخَلَ *c.* عَلَى to come upon; to go into.

IV to bring in, insert.

دَاخِلٌ inside, internal.

دُرٌّ *coll.* (*nom. unit.* دُرَّةٌ) pearl.

دَرَأَ *imp. a* to push away, avert (a punishment).

دَرَكَ *IV* to reach, overtake, come upon.

دِرْهَمٌ drachma, piece of silver.

دَرَى *imp. i* to know.

IV caus.

دَعَا *imp. u* to call, call in, name.

c. إِلَى to invite, call upon, request.

c. بِ to call upon.

دَعْوَى claim.

دَفَعَ *imp. a* to push, repulse; to give, deliver up.

دَفْعٌ *inf.* defending, defence.

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دَفَنَ *imp. i* to bury.

مَدْفَنٌ place of burial.

دَلَّ *imp. u, c.* عَلَى *r.* to direct, lead, indicate, guide to.

دَلَّ بِحُجَّةٍ to prove by means of a valid argument.

دَلِيلٌ *c.* عَلَى guide, sign, indication.

دَنَا *imp. u, c.* مِنْ to approach, come near to.

دُنْيَا *fem.* (*masc.* أَدْنَى) world; earthly things; earthly possessions.

دُودٌ *nom. unit.* دُودَةٌ worm.

دَاوُدُ (§ 7 b *not.*) pronounce *dā'ūdu* David.

دَارَ *IV* to turn oneself, go round, to make to fly.

دَارٌ *pl.* دُورٌ dwelling, house, mansion, court.

دَامَ *med.* و to continue. *III* to continue, keep on doing anything.

دُونَ *præp.* on this side of, below; with the exception of, except.

مِنْ دُونِ idem.

دِيكٌ cock.

دِينٌ religion.

دِينَارٌ denarius, gold-piece.

ذَا *pron.* (§ 12 a) this.

مَا ذَا (§ 14) what?

ذَبَحَ *imp. a* to cut in pieces.

ذُرِّيَّةٌ offspring.

ذِرَاعٌ ell, cubit.

ذَكَرَ *imp. u, c. acc.* to remember, think of; mention, name.

ذِكْرَى *fem.* memory.

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ذَلَّ *IV* to humble, abase, crush to earth.

V to submit, humble oneself.

ذَلِيلٌ *pl.* أَذِلَّةٌ humbled.

ذٰلِكَ *fem.* تِلْكَ *pron.* (§ 12 c) that.

ذَمَرَ *V* to be excited, discontented with oneself.

ذَنَبٌ tail.

ذَهَبَ *imp. a* to go, go away; conduct oneself.

c. إِلَى *r.* to hold an opinion.

ذَهَبٌ gold.

مَذْهَبٌ course, manner of acting.

ذُو *fem.* ذَاتٌ *pl.* أُولُو *c. gen.* (§ 65; 88 b) owner of..., possessor of ..., *fem.* affair of ...

رَأْسٌ head (also *fem.*).

رَئِيسٌ leader.

رَأَى *imp.* يَرَى to see, to look at, be of opinion, believe, judge to be right, *c.* 2 *acc.* find anything to be.

IV c. 2 *acc.* أَرَى show.

رَأْيٌ insight, advice.

رَبٌّ Lord, God.

رَبِيعٌ Rabīʿ, name of a month.

أَرْبَعٌ *fem.* أَرْبَعَةٌ four.

رِجْسٌ dirty.

رَجَعَ *imp. i* to turn back, return, to answer.

رِجْلٌ *fem.* foot, leg.

رَجُلٌ *pl.* رِجَالٌ man.

رَحْلٌ camel's saddle.

رَحِيلٌ travelling, journey.

رَحِمَ *imp. a, c. acc. pers.*

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to have pity on anyone.

رَحِيمٌ compassionate, merciful.

اَلرَّحْمٰنُ the Compassionate, i. e. God.

رَحًى *fem.* mill.

رَحَى ٱلْحَرْبِ the mill of battle, the thick of the fight.

رَخُوَ *vel* رَخِيَ to be lax.

IV to make lax, to let hang down.

رُخَآءٌ gentle, soft (of the wind).

رَدَّ *imp. u* to bring back.

VIII to turn back, to turn.

قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ, before thou hast given a single look.

رَدٌّ *inf.* giving back, sending back, returning.

رَزَقَ *imp. u* to give, donate, grant, endow.

رِزْقٌ sustenance, food.

رسل *IV* to send.

رَسُولٌ *pl.* رُسُلٌ messenger.

رَصَعَ *II* to set (of jewels).

رَضِيَ *imp. a, c. acc.* to be content, to acquiesce, to be pleased at.

رَضِىَ ٱللّٰهُ عَنْهُ may God be pleased with him.

مَرْضَاةٌ *inf.* satisfaction, pleasure.

رَعَدَ *VIII* to tremble, quake.

رَعَى *imp. a* guard, tend.

رَاعٍ herdsman, pastor.

رَعِيَّةٌ *coll.* subjects, people.

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رَغِبَ *imp. a* to desire eagerly; *c.* عَنْ to cease desiring, to abstain from.

رَفَعَ *imp. a* to raise up, raise (voice); to take up, lift, take away, put away, remove.

VIII to rise, rise up, soar aloft; to go up, to be high, valuable; to be advanced (of a day).

رَقَدَ *imp. u* to sleep.

رَقْدَةٌ sleep.

رَقَعَ *II* mend, patch.

رُقَيَّةُ Rukayya, woman's n.

رَكِبَ *imp. a, c. acc.* to mount a horse, ride.

رِكَابٌ *coll.* beast for riding.

رَكَضَ *imp. u* to gallop.

رَكْعَةٌ single act of bowing in prayer. (For every prayer there are appointed a certain fixed number of bowings.)

رَكْوَةٌ water-vessel made of leather.

رَكِيَّةٌ *pl.* رَكَايَا cistern containing water.

رَمَى *imp. i, c.* بِ *r.* to throw, throw at, pelt.

رنح *V* to reel, stagger.

رَهْجٌ cloud of dust.

رَاثَ *med.* و to dung.

رِيحٌ (*pro* رِوْحٌ) *fem., pl.* رِيَاحٌ wind.

رَادَ *med.* و *IV c. acc.* to wish, want, intend.

رَاغَ *imp. u* to turn away,

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to turn this way and that.

رَوَى *imp. i* to transmit, relate (of a tradition).

رَوِىَ *imp. a* to quench the thirst.

رِوًى quenching the thirst (of water).

رِوَايَةٌ tradition, report.

زَبُورٌ Holy writ, orig. the Book of Psalms.

زُجَاجٌ glass, piece of glass.

زُجَاجَةٌ id. *nom. un.*

زَجَرَ *imp. u* to chide, reprove, reprimand, rebuke.

زِحَامٌ crowd, crush.

زَعْفَرَانٌ saffron.

زَعِيمٌ *pl.* زُعَمَآءُ spokesman, chieftain.

زَفَّ *imp. u* to conduct a bride to the house of her husband.

زَمِعَ *IV c.* على to determine, resolve upon doing a thing.

زَمَنٌ time, reign.

زَهِدَ *imp. a* to abstain, shun, abhor. *II* caus.

زُهْدٌ temperance, abstinence.

زَاهِدٌ *elat.* أَزْهَدُ temperate, dispassionate.

زَهَقَ *imp. a* to come to nought.

زُهُوقٌ coming to nought.

زَهَا *imp. u* to shoot up, thrive well, attain full growth.

اَلزَّوْبَعَةُ al-Zauba'a, name of a demon.

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زَاجَ *II c.* 2 *acc. vel c. acc. et* مِنْ to marry (act.); *c. acc.* to marry (neut.)

V c. acc. refl.

زَوْجَةٌ wife.

زَارَ *med.* و *imp. u* to visit.

زَالَ *med.* و *imp. a* (*c. acc.*) to cease (being anything; esp. negatively).

زَوَالٌ *inf.* mid-day, noon or afternoon.

زوى *V* تَزَيَّا *et* تَزَيَّى (*ex* تَزَوَّى) to assume the guise of, to dress oneself.

زِيٌّ appearance, dress.

زَاوِيَةٌ *pl.* زَوَايَا corner.

زَادَ *med.* ى *imp. i, c.* 2 *acc.* to give more, add to.

مَزِيدٌ *inf.* increase.

زَانَ *med.* ى *II* to make a thing seem good to anyone.

سَ *part.* § 70 d; 74 a.

سَاجٌ teak.

سَائِرٌ, سئر remaining, all.

سَأَلَ *imp. a, c.* 2 *acc.* to ask anyone for.

c. acc. pers. et عَنْ to ask after.

سُؤَالٌ *inf.* question.

سَبَّ *imp. u* to revile.

سَبَبٌ cause, reason.

سَبَأٌ Sheba, town and district in South Arabia.

سَبْعٌ *fem.* سَبْعَةٌ seven.

سَبُعٌ *pl.* سِبَاعٌ beast of prey.

سَبِيلٌ *masc. vel fem.* way, right way.

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سِتٌّ *fem.* سِتَّةٌ six.

سِتُّونَ sixty.

سَتَرَ *imp. u, vel i* to hide.

سَجَدَ *imp. u, c.* لِ, to prostrate oneself, προσκυνεῖν.

سُجُودٌ *inf.* prostration, bowing down.

مَسْجِدٌ mosque.

سَجَّانٌ gaoler.

سِحْرٌ enchantment.

سَحَرٌ the time before daybreak.

سَخَّرَ *II* to make subservient, subdue.

سَدَّ *imp. u* to stop up, obstruct.

سَرَّ *imp. u, c. acc.* to rejoice, give pleasure to.

سِرٌّ *pl.* أَسْرَارٌ secret.

سُرَّةٌ navel.

سَرِيرٌ throne.

سَرْجٌ saddle.

سَرَعَ *IV* to hurry, be in a hurry

سَرِيعٌ, *elat.* أَسْرَعُ quick, swift.

سَعْدٌ Saʿd, man's name.

سَاعِدٌ *pl.* سَوَاعِدُ forearm.

سَعِيدٌ Saʿīd, name of man.

اَلْمَسْعُودِىُّ al-Masʿūdī, name of a man. Author of various historical works, † 345 or 346 A. Hej. (956 or 957 A. D.).

سَفَرَ *IV* to remove something which is in front of another thing.

سَافِلٌ *elat.* أَسْفَلُ low.

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سُفْيَانُ Sufyân, name of a man.

سَقَى *imp. i, c.* 2 *acc.* to give to drink.

IV c. 2 *acc. id.,* to serve wine to.

سَكِرَ *imp. a* to be, become drunk.

سَكْرَانُ drunk.

سَكَنَ *imp. u* to dwell, inhabit.

مِسْكِينٌ poor.

سِلْحِينُ name of a castle in South Arabia.

سلّط *II* to appoint as ruler.

سُلْطَانٌ might, rule, power; plausible excuse, plea.

سَلَكَ *imp. u* to enter, travel along in; *c. acc. obj. et* فِي *loci vel c. acc. obj. et* بِ *instr.* to make to go in or through, insert, pierce through.

سَلِمَ *II* to grant safety, prosperity.

IV c. لِلّٰهِ to declare oneself resigned to God; to become a Muslim.

سَلَامٌ immunity, welfare, safety.

سَلْمَانُ Salmān, name of a man.

سُلَيْمَانُ Solomon.

إِسْلَامٌ (*inf. IV*) Islām.

سَمَّ *imp. u* to put poison in, to poison.

سَمٌّ poison.

سَمَاحَةٌ *inf.* munificence.

سَمِعَ *imp. a* to hear.

سَمَكٌ *coll.* fish.

سما *II c.* 2 *acc. vel c. acc. et* بِ to call, name.

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سَمَآءٌ heaven.

اِسْمٌ name.

سِنٌّ tooth, age.

سُنَّةٌ *pl.* سُنَنٌ ordinance, institution, tradition.

سَنَدَ *IV* to support; to authenticate a tradition of Muḥammed by adducing an unbroken series of the persons who have handed it down.

مُسْنَدٌ propped up, name of the Himyaritic writing.

سَنَةٌ *pl. nom.* سِنُونَ (§ 53 b; 65 m) year.

سُهَيْلٌ Suhail, the star Canopus.

سَآءَ *med.* و to be evil. *IV* to make evil.

سُوءٌ evil, wickedness, injury.

أَسْوَدُ *fem.* سَوْدَآءُ black, dark-coloured.

pl. أَسَاوِدَةٌ house-utensils.

سَيِّدٌ lord, master.

سِوَارٌ *pl.* أَسَاوِرُ bracelet.

سَوْطٌ whip.

سَاعَةٌ hour, while.

اَلسَّاعَةَ now, at once.

سَاقٌ *fem.* calf of leg.

سُوقٌ *pl.* أَسْوَاقٌ market, street.

سوى *VIII* to be uniform, equal.

سَارَ *med.* ى *imp. i* to travel, journey, go on.

سِيرَةٌ course of life, conduct.

مَسِيرٌ *inf.* travelling, journey.

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مَسِيرَةٌ space traversed in journeying.

سَيْفٌ sword.

شَاةٌ sheep.

شَأْمٌ Syria.

شبه *II* to compare.

IV to resemble.

V c. بِ to seek to resemble, to imitate.

شَجَرٌ *nom. unit.* شَجَرَةٌ tree, shrub.

شَخَصَ *imp. a* to gaze fixedly at, to go forth, travel.

شَدَّ *imp. u* to tie, bind fast.

شَدِيدٌ *elat.* أَشَدُّ strong; vehement, energetic; powerful.

شَرٌّ (*elat. id.*) bad.

شَرِبَ *imp. a* to drink.

شُرْبٌ *inf.* drinking.

شَرَابٌ wine, strong drink.

شَرُفَ *IV* to be high, prominent.

شَرِيفٌ *pl.* أَشْرَافٌ high-born, nobel, eminent.

شَرَى *VIII* to buy, purchase for (مِنْ).

شُعْبَةُ Shuʿba, man's name.

شَعَرٌ *nom. unit.* شَعَرَةٌ hair.

شَعِيرٌ barley.

أَشْعَرُ *fem.* شَعْرَآءُ hairy, having much hair.

شَغَلَ *VIII c.* بِ to occupy oneself, be occupied with.

شَكَرَ *imp. u* to thank, to be thankful.

شَكَا *imp. u, c.* إِلَى *et acc.* to complain to one person of another.

شَمْسٌ *fem.* sun.

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شَمِلَ *VIII* wrap oneself in.
c. عَلَى to wrap one's garments over.
شَمْلَةٌ kind of shirt, large wrapper.
شِمَالٌ left.

شَنَارٌ shame, disgrace.

شَنْفٌ *pl.* شُنُوفٌ ear-ring.

شَهِدَ *imp. a* to give testimony, to testify;
c. عَلَى to convince oneself as to;
c. acc. pers. to be with anyone.
III c. acc. to see, be an eye-witness.
شَاهِدٌ *pl.* شُهُودٌ witness.
شَهَادَةٌ testimony.

شَهْرٌ *pl.* أَشْهُرٌ month.

شَارَ *med.* و *IV c.* عَلَى *p.* to give anyone good advice.
شَارَةٌ form, appearance.

شَآءَ *med.* ى *imp. a* to will, wish.
شَىْءٌ thing, something.

شَادَ *med.* ى *II* to plaster over, to build high.

شَيْطَانٌ *pl.* شَيَاطِينُ devil, Satan.

شَاعَ *med.* ى to spread, become known.

شِيمَةٌ *pl.* شِيَمٌ nature, innate disposition, habit.

صَبَّ *imp. u* to pour, pour out.
صَبٌّ *inf.* pouring.

صَبَحَ *IV* to rise early; to enter upon the time of the early morning.
صُبْحٌ daybreak.
صَبَاحٌ early morning.

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مُصَبَّغَةٌ dyed garment.

صَحِيحٌ right, true.

صَحِبَ to be a companion.

X take as companion.

صَاحِبٌ *pl.* أَصْحَابٌ adherent; friend, companion; lord; man, owner of..(cfr. § 88b).

صَاحِبُ مَكْسٍ tax-gatherer.

أَصْحَابُ ٱلْحَدِيثِ the relaters of traditions.

صَحِيفَةٌ leaf.

صَحْنٌ court, court-yard.

صَخْرٌ big stone.

صَخْرٌ Ṣaḫr, name of a man.

صَدَّ *imp. u* to turn away from, alienate.

صَدْرٌ *pl.* صُدُورٌ breast, the front part, place of honour.

دَفَعَ فِي صَدْرِهِ to reject the good advice of a person.

صَدَقَ *imp. u* to speak the truth.

صِدْقٌ *inf.* truth, veracity.

صَرَّ *imp. u* to tie up, bind, collect.

صُرَّةٌ *pl.* صُرَرٌ purse.

صَرْحٌ state-room.

صَرَخَ *imp. u* to call out, call loudly.

صَرَفَ *imp. i* to turn away, remove, depose.

صَرْفٌ *inf.*

VII c. عَنْ *pers.* to go away from, to leave.

صِرْوَاحُ Ṣirwāḥ, name of a castle in South Arabia.

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صَعِدَ *imp. a, c. acc.* to go up, ascend.

صَغُرَ *imp. u*, to be small, covered with ignominy.

صَغِيرٌ *elat.* أَصْغَرُ small, young.

صَفَّ *VII* to stand, place themselves in a row.

صَفٌّ *pl.* صُفُوفٌ row.

أَصْفَرُ yellow.

صَفُّورِيَّةُ Sepphoris, town in Galilee.

مُصْطَفَى proper name of a man (chosen, elect).

صَلَبَ *imp. i* to crucify, to have crucified.

صَلَحَ *imp. u* to be good, pious.

IV c. acc. pers. to make to thrive.

c. مِنْ to put in better order, condition.

صلا *II* to pray.

صَلَوةٌ, صَلَاةٌ prayer.

صلعم § 10.

صَنَعَ *imp. a* to make, fabricate, construct.

صَنْعَآءُ Ṣanʿā, large town in Yemen.

مَصْنَعَةٌ *pl.* مَصَانِعُ castle.

صَوْتٌ voice.

صُورَةٌ figure, form.

صُوفٌ wool.

صَاحَ *med.* ى to cry, shout, scold.

صِيَاحٌ *inf.* crying, scolding.

صَارَ *med.* ى, *c. acc.* to become.

II to make to become; to make to be, to have brought.

صَيْقَلٌ *pl.* صَيَاقِلَةٌ sword-cutler, sword-polisher.

ضجع *VIII* to lie on one's side.

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ضَرَبَ *imp. i* to beat, strike off, sprinkle.

ضَرَبَ بِهِ ٱلْأَرْضَ he threw him to the ground

ضَرْبٌ sort, kind.

ضَرْبَةٌ single act of striking.

ضَمَّ *imp. u* to conjoin with, associate with.

ضَاعَ *med.* ى to perish, get lost.

ضَيْعَةٌ *pl.* ضِيَاعٌ estate, country-place.

طَأْطَأَ to lower.

طَبَرِيَّةُ Tiberias.

طَبَعَ *imp. u, c. acc. obj. et* بِ *mater.* to press upon.

طَحَنَ *imp. a* to grind.

طَرْفٌ look, glance.

طَرَفٌ portion, end.

مُطَرَّفٌ nickname of a man (the elegant one).

طَرِيقَةٌ way, manner of acting.

طَعَامٌ food, dish, meal.

مَطْعَمٌ eating, food.

طَعَنَ *imp. u vel a* to smite, to give anyone a blow or thrust.

طَعْنَةٌ blow, thrust.

طَلَبَ *imp. u* to seek.

c. مِنْ *pers.* to ask anyone for, demand.

أَبُو طَالِبٍ Abū Ṭālib, name of a man.

طَلَعَ *imp. u* to rise (of the sun).

VIII c. عَلَى to look at, see.

طَلَقَ *VII* to go away, depart.

طَلْقٌ open, pleasant.

طَلَاقٌ divorce from a wife.

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طَمِعَ *imp. a, c.* فِى *rei* to covet, strive after, desire eagerly.

مِطْهَرَةٌ water-vessel made of leather (for ablutions).

طَوْرٌ time, state, measure, limit.

طَاعَ *med.* و to obey, to be complaisant.

IV id.

طَاعَةٌ obedience, submissiveness.

طَوْقٌ *pl.* أَطْوَاقٌ necklace.

طَاقَةٌ power, ability to do anything.

طَالَ *med.* و *IV* to make long, to remain a long time at.

طُولٌ length, extent in point of length.

طَوَى *imp. i* to fold, conceal.

طَارَ *med.* ى to fly.

طَيْرٌ *pl.* طُيُورٌ bird (singular also coll.).

ظَلَّ *IV* to shade.

ظَلَمَ *imp. i* to treat unjustly, injure.

ظَهَرَ *imp. a* to appear, to come to light.

IV to make to appear.

ظَهْرٌ back, upper portion.

عَبَدَ *imp. u* to pray to, worship, adore.

عَبْدٌ slave, servant.

عَبْدُ ٱللّٰهِ ʿAbdallāh, name of a man (worshipper of Allah).

عِبَادَةٌ worship.

عُبَيْدَةُ ʿUbaida, name of a man.

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اَلْعَبَّاسُ al-'Abbās, name of a man.

عَبَآءَةٌ mantle.

عِتْقٌ nobility, rank.

عَتِيقٌ freed, noble, old.

عُثْمَانُ 'Uṯmān, name of a man.

عَجِبَ *imp.* *a*, *c.* مِنْ to be astonished at.

عَجِيبٌ wonderful, astonishing.

عَجِيبَةٌ *pl.* عَجَائِبُ wonderful thing, marvel.

عَجَمٌ *coll.* barbarians, esp. Persians.

عَجَنَ *imp.* *i* to knead.

عَجِينٌ dough.

عَدَّ *X c.* لِ to make oneself ready, to prepare oneself.

عِدَّةٌ number.

عَدَا *V c. acc.* to go beyond, exceed.

عَدُوٌّ *pl.* أَعْدَآءٌ enemy.

عَذَبَ *II* to punish, torture.

عَذَابٌ punishment, torture.

عَذَلَ *imp.* *u vel i* to blame.

عَرَبٌ *coll.* Arabs.

أَعْرَابِىٌّ Bedouin.

عَرْشٌ throne, a throne with a canopy over it.

عَرَضَ *imp.* *i*, *c.* لِ *pers.* to come across, occur, happen.

c. عَلَى to offer to anyone, propose.

V to advance towards.

عَرْضٌ breadth, extent as to breadth.

عَرْعَرٌ cypresses.

عَرَفَ *imp.* *i* to perceive, know.

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عُرْفٌ *pl.* أَعْرَافٌ comb on the head of a bird.

عَرِيفٌ chief, prince.

عَرَقٌ sweat, perspiration.

عَزَّ *imp. i* to be strong, mighty.

اَلْعُزَّى al-'Uzzā, name of a goddess of the pre-islamitic Arabs, esp. of the Koreishites.

عَبْدُ ٱلْعُزَّى 'Abdul-'Uzzā, a man's name.

عَزْلٌ *inf.* deposition, removal.

عَزَمَ *imp. i, c.* على to decide, to resolve upon anything.

عَسْكَرٌ army.

مُعَسْكَرٌ camp.

عَشْرٌ *fem.* عَشَرَةٌ ten.

عِشْرُونَ twenty.

عَشِيرَةٌ tribe, kinsfolk.

عَاشُورَآءُ 'Ashūra, festival on the tenth day of the month Muḥarram; orig. the Jewish feast of atonement.

مَعْشَرٌ assembly, totality.

عَصْرٌ afternoon, about two hours before sunset; generation, age.

عَصًا stick, staff.

عَصَى *imp. i, c. acc.* to rebel against, disobey.

أَبُو ٱلْعَاصِ Abu-l-'Āṣi a man's name.

عَطِشَ *imp. a* to be, become thirsty.

عطا *IV c.* 2 *acc.* to give.

عَظِيمٌ *elat.* أَعْظَمُ great, mighty, glorious.

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عُفَيْرٌ *vel* عَفِيرٌ (?) proper name of a bird.

عِفْرِيتٌ evil, clever demon.

عَفَّانُ ʿAffān, man's name.

عَفَا *imp. u, c.* عَنْ *pers.* to forgive anyone.

عَقِبٌ offspring.

عَقَبَةٌ mountain-road, pass.

عُقْبَةُ ʿUḳba, a man's name.

عُقَابٌ a kind of eagle, sea-eagle.

عَقَلَ *imp. i vel* عَقِلَ *imp. a* to be of sound mind, sensible.

عَقْلٌ understanding; reason, intelligence.

عَقِيلٌ ʿAḳīl, a man's name.

عَكَّا Acco, St. Jean d'Acre.

عَالَجَ *III* to treat, manage, labour at, exercise skill upon.

عِلْجٌ big, strong heathen.

عَلَفٌ *pl.* عُلُوفَةٌ fodder.

عَلِمَ *imp. a* to perceive, know.

c. بِ be cognizant of.

عِلْمٌ knowledge; science.

عَلَمٌ sign; something whereby a thing can be recognized.

عَالِمٌ *pl.* عُلَمَآءُ, *elat.* أَعْلَمُ learned man.

عَالَمٌ creature.

عَلَا *imp. u* to be high.

c. عَلَى to behave proudly, insolently to.

عَلَاهُ بِٱلسَّوْطِ he struck him with the whip.

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VI to be exalted, esp. of God.

عَلَى *præp.* (§ 71 b) over, on, upon, on the basis, ground of, against.

عَلَىَّ بِهِ *v.* بِ.

هِىَ عَلَى ثَلَاثَةِ أَيَّامٍ she is three days' journey distant.

عَلِىٌّ 'Alī, the fourth Caliph.

عَالٍ *elat.* أَعْلَى loud.

عَمَّ *imp. u* to be, become universal, comprehensive.

عَمَدَ *imp. i, c.* إِلَى to betake oneself to, have recourse to.

عُمَرُ 'Omar.

عَامِرٌ 'Amir, man's name.

عَمْرٌو (§ 65 n) pron. 'Amrun, a man's name.

عُمْقٌ depth, distance to the bottom.

عَمِلَ *imp. a* to make, do, construct.

X to employ anyone as . . .

عَمَلٌ *pl.* أَعْمَالٌ work, deed, action, handicraft; territory, province.

عَامِلٌ *pl.* عُمَّالٌ administrator, vice-roy.

عَمِىَ *imp. a* to be, become blind.

عَنْ *præp.* from, away from; about, concerning, according to.

عَنْبَرٌ ambergris. [by, in.

عِنْدَ *præp.* at, near, with,

عِنْدَ ذٰلِكَ under these circumstances.

مِنْ عِنْدِ from, French de chez.

عُنُقٌ, عُنْقٌ *pl.* أَعْنَاقٌ neck.

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عاج *med.* و *IX* to be crooked.

عَادَ *imp. a, c.* عَلَى to return, to repeat, do again.

عُودٌ aloes-wood.

عَادَةٌ habit, costum, wont, ordinary manner of acting.

عَاذَ *med.* و to seek refuge. *X* to ask for protection; to say: أَعُوذُ بِٱللّٰهِ (Sura 114) „I seek protection by God!"

عَانَ *med.* و *X* to help oneself.

مُعَاوِيَةُ Mu'āwiya, the first Omayyad Caliph. (661—79).

عَارٌ disgrace.

عِائِشَةُ 'A'iša, woman's n.

عَيْنٌ *fem.*, *pl.* أَعْيُنٌ eye. *pl.* عُيُونٌ well, spring.

غَدَا *V* to breakfast, take an early meal.

غُرَّةٌ first, beginning (of a month).

غَرَبَ *imp. u* to set, (of the sun).

غَزَا *ult.* و to make a raid, warlike expedition.

غَسَلَ *imp. i* to wash.

غَسْلٌ *inf.* ablution.

غَاشِيَةٌ *pl.* غَوَاشٍ saddle-cover.

غَصَّ to be choked up.

غَضٌّ fresh.

غَضِبَ *imp. a* to be, become angry.

غَضَبٌ anger, wrath.

غَضِبٌ angry.

غِطَاءٌ cover, lid.

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غِلَالَةٌ *pl.* غَلَائِلُ under-garment.

غَالِبٌ *elat.* أَغْلَبُ conquering, predominant.

غَلَسٌ darkness of night, at the commencement of dawn.

غِلْظَةٌ roughness, harshness.

غلق *II et IV* to bolt, lock.

غُلَامٌ *pl.* غِلْمَانٌ youth, page, slave.

غَنَمٌ *coll.* sheep.

غَنِيَ *imp. a, c.* عَنْ to be rich, not to have need of.

II to sing.

IV to make rich.

مُغَنٍّ singer.

غَابَ *med.* ى to be absent.

غار *med.* ى *II, c.* مِنْ to alter.

غَيْرٌ (§ 88b with gen.) other than, beside, except; not.

مِنْ غَيْرِ without.

غَيْرَةٌ indignation.

اَلْمُغِيرَةُ al-Muġîra, a man's name.

غِيلَةً in an artful, deceitful manner, unawares.

فَ *conj.* (§ 71 e; 104) then, and, so.

فَتَحَ *imp. a* to open.

c. عَلَى to open to anyone = to grant him the victory over …

مِفْتَاحٌ *pl.* مَفَاتِيحُ key.

فَتَا *IV c. acc. pers. et* فِي *r.* to explain.

فُتُوَّةٌ youthful behaviour, levity.

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فَجَرَ *imp. u* to transgress, commit disgraceful deeds.

فَخَرَ *III* to give oneself airs toward anyone, boast.

فَرَّ *imp. i* to flee.

فَرِحَ *imp. a, c.* بِ *r.* to rejoice, be glad.

فَرَسٌ horse, especially of pure breed.

فِرَاسَةٌ cleverness, insight.

فَارِسِيٌّ Persian, a Persian.

فَرْسَخٌ *pl.* فَرَاسِخُ parasang, ab. four miles.

فَرَغَ *imp. u, c.* مِنْ to be empty, to get through with.

فَرَقَ *imp. u, c.* بَيْنَ to separate, distinguish.

V to be dispersed.

VIII to be divided, split.

فِرْقَةٌ portion, party.

فَارُوقٌ maker of distinctions (Omar).

فَزِعَ *imp. a* to be frightened, afraid, to fear.

فَسَادٌ evil deed.

فَسَقَ *imp. u* to commit unlawful acts.

فِسْقٌ *inf.* evil, immoral conduct, transgression.

فَشَا *IV* to reveal, divulge, spread.

فِضَّةٌ silver.

فَضَحَ *imp. a, c.* مِنْ to put to shame before anyone.

فَضَلَ *VIII c.* ب *r.* to wrap a garment around oneself.

فَضْلٌ liberality.

فَعَلَ *imp. a* to do.

فِعْلٌ *pl.* أَفْعَالٌ deed,

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action, manner of acting.

فَقَدَ *V* to miss, to ask, seek after anyone.

فَكَّ *VII c.* مِنْ to free oneself of, get rid of.

فَاكِهَةٌ *pl.* فَوَاكِهُ tree-fruit.

فَلَّ *imp. u* to make dull, blunt, to defeat, confound (?).

فُلَانٌ such and such a one.

فَهِمَ *V* to understand; to endeavour to understand, comprehend.

فَوْرٌ, مِنْ فَوْرِهِ at once.

فُوهٌ (§ 65 o) mouth.

فِي *præp.* in, at, with, among; in comparison with.

قَبْرٌ grave.

قَبِلَ *imp. a* to accept.

IV to come towards, to come, come along; to begin.

X to be opposite to.

قَبْلَ *præp.* before, ere.

قِبَلٌ opposing, power of resistance.

قِبَلَ *præp.* in presence of.

قَبُولٌ *inf. I* acceptance.

قَبَآءٌ *pl.* أَقْبِيَةٌ man's coat, wide garment.

قَتَلَ *imp. u* to kill.

III c. acc., to combat anyone, to fight.

قَتْلٌ *inf.* killing, execution.

قَتِيلٌ killed.

قُحَافَةُ a man's name.

قَدْ § 73 e *part.*

قَدَرَ *imp. i, c.* عَلَى *r.* to be able; to have power to do a thing.

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II to apportion to anyone a fixed measure, esp. of talents.

IV c. عَلَى to make more powerful than...

قُدْرَةٌ might, omnipotence.

مِقْدَارٌ measure, due.

مَقْدِسٌ sanctuary.

بَيْتُ ٱلْمَقْدِسِ (or اَلْبَيْتُ = بَيْتُ الْمُقَدَّسِ ٱلْمُقَدَّسُ, the holy house) sanctuary, temple in Jerusalem, Jerusalem.

قَدِمَ *imp. a, c.* عَلَى to advance, arrive, come.

V to precede, to advance towards.

قَدَمٌ foot.

قَدِيمٌ *pl.* قُدَمَآءُ old, ancient, former.

قَرَّ *IV* to establish, confirm.

c. بِ *r.* to confess.

X to stand, be established.

قَارُورَةٌ *pl.* قَوَارِيرُ glass vessel.

قَرَأَ *imp. a* to read, be able to read.

قَرُبَ *imp. u, c.* مِنْ to be near, approach.

II (denominative) to offer (a sacrifice).

قِرْبَةٌ water-skin (usually made out of a goat's skin).

قُرْبَانٌ *pl.* قَرَابِينُ sacrifice.

قَرِيبٌ *c.* مِنْ near.

قَرَابَةٌ relations.

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قُرَيْشٌ the tribe of Kuraish, Ḳuraishites.

قُرْطٌ *pl.* أَقْرَاطٌ ear-ring.

قَرْيَةٌ *pl.* قُرًى village.

قسم *IV* to swear.

قِصَّةٌ *pl.* قِصَصٌ story, tale.

قَصَّابٌ butcher, executioner.

قَصَدَ *imp. i, c. acc.* to make for, go towards.

قَصُرَ to be short.

VI to make oneself short, contract oneself.

تَقَاصَرَتْ نَفْسُهُ to seem mean to oneself.

قَصْرٌ *pl.* قُصُورٌ palace, castle, fortress.

قَصْعَةٌ plate, dish.

قَضَّ *VII* to drop down, dart down (of a bird).

قَضَى *imp. i* to judge, to sit in judgment; to execute.

VII to be finished, be at an end.

قَاضٍ judge.

قَطَعَ *imp. a* to cut through; to decide, determine; to pass, pass through.

قَعَدَ *imp. u* to seat oneself, to sit.

c. لِ lie in wait for.

قَنَا *VIII* to acquire, gain, buy.

قَادَ *med.* و to lead.

قَائِدٌ leader.

قَالَ *med.* و to say, tell; often = to ask.

c. لِ to call, name.

قَوْلٌ speech.

قَامَ *med.* و to stand up, to get up, to rise.

IV to establish, maintain; to accomplish,

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execute; to place oneself, stand, stay, remain.

قَوْمٌ *coll.* people, relations.

قِيمَةٌ value.

قِيَامٌ being awake; to perform one's devotions.

مَقَامٌ place.

قَمْطَرَ to tie up, bind (a water-skin); to be assembled.

قَوِىَ to be strong.

II to make strong.

قَوِىٌّ (*c.* عَلَى) strong, powerful.

قَآءَ *med.* ى *V* to vomit.

قَيْلٌ chieftain, king (in Yemen).

كَ (§ 70; 94 b prop. subst.) similitude, measure, like, as.

كَأَنَّ (it is) as if...

كَبُرَ *V* to magnify oneself, be proud.

كَبِيرٌ *elat.* أَكْبَرُ great, old.

كَتَبَ *imp. u* to write, be able to write.

كَتَبَ مَعَهُمْ كِتَابًا he wrote a letter and sent it by them.

كِتَابٌ document, letter, book.

كَتِفٌ, كِتْفٌ shoulder.

كَثُرَ to be much, abundant.

III to desire much of anything, to seek to surpass anyone.

كَثِيرٌ *elat.* أَكْثَرُ much (often used as a substantive in apposition).

كَذَا so, thus.

كَذَبَ *imp. i* to lie, tell lies.

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كُرْدُوسٌ *coll.* division, squadron.

كُرَيْزٌ Kuraiz, man's name.

كُرْسِيٌّ seat, chair, throne.

كَرُمَ *IV c. acc. pers. et* بِ *r.* to honour, present with.

كَرَمٌ *inf.* liberality, generosity.

كَرِيمٌ noble.

كَرِهَ *imp. a* not to like, to rather not do a thing.

كَشَفَ *imp. i, c.* عَنْ to uncover, lay bare.

VII to be uncovered, taken away.

كَعْبٌ Kaʿb, name of a man.

كُفْؤٌ equal, of equal birth, rank.

كَفَرَ *imp. u* to be ungrateful, to deny.

كُفْرٌ unbelief.

كَفَى *imp. i, c. acc. pers. et r.* to do a thing in someone's place.

كُلٌّ (*v.* § 85 b) totality, before a determ. noun, all; bef. indet. every.

مُكَلَّلٌ ornamented, set.

كَلَدَةُ Kalada, name of a man.

كِلْسٌ lime.

ذُو ٱلْكَلَاعِ Ḍū-lkalāʿ, n. of a South Arabian prince.

كلم *II c. acc. pers.* to talk with anyone.

V to speak, talk.

كَلَامٌ speech, talk.

كَمَا (ما + ك) as, like as.

كَمَالٌ perfection, completeness.

كُنَاسَةٌ dust-heap; name of a part of Kufa.

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كُثْرَة quantity.

كَنَا *imp.* *u* to give a name of honour to, see the foll. line.

كُنْيَة name of honour, title, formed of the name of a son, with prefixed "father" or "mother".

كُوَّة window.

اَلْكُوفَة al-Kūfa, town near the site of ancient Babylon.

كَانَ *med.* و (§ 81; 97) to exist, be.

c. acc. to be something. The perfect has often the force of the present.

كَانَ *c.* لِ circumlocution for "to have".

كَيْفَ how?

لَ (§ 70 g; 95 not.) *part.* of asseveration.

لِ *præp.* (§ 70 h; 87) for; indicates the dative; because of, on account of (end, motive); in stating dates, e. g. لِلَيْلَةٍ بَقِيَتْ مِن رَجَبٍ one night remaining of (the month) Raǵab.

لِ *conj. c. subj.* (§ 75) that, in order that.

لِأَنَّ (§ 95) because.

لَا not, with the jussive prohibitive § 76 b; with the perfect § 73 d.

بِلَا *præp. c. g.* without.

مَلَاكٌ *pl.* مَلَآئِكَة angel.

لُؤْلُؤَة Lu'lu'a, a man's name (pearl).

لَبِثَ *imp.* *a* to remain, tarry.

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لَبِسَ *imp. a, c. acc.* to put on (of dress).
IV c. 2 *acc.* to clothe.
لِبْسٌ clothing, dress.
لِبَاسٌ *id.*
مَلْبَسٌ *id.*

لَبِنٌ *coll., nom. unit.* لَبِنَةٌ bricks.

لُجَّةٌ sea, lake.

اَللَّجُّون village in Palestine, Legio.

لِسَانٌ tongue.

لَصِقَ *VIII c.* بِ to be attached to, cleave to.

لَطِيف kind.

لَفَتَ *VIII* to turn round.

لقب *II c. acc. pers. et* بِ to give a nickname, surname to.
لَقَبٌ nickname.

لَقِىَ *imp. a* to meet.
IV c. acc. et إِلَ to throw, hand over to.
V to come forth to meet, to meet.
X to throw oneself down, to lie.

لَمْ (§ 76 c) not.

لَمَّا *conj.* after, when.

لَوْ *part.* if, introduces an improbable condition.

لَامَ *med.* و to reproach, [blame.

لان *med.* و *II* to colour, variegate.
لَوْنٌ *pl.* أَلْوَانٌ colour, kind, species.

لَيْس (§ 42; 81; 93 d) not to be, not to exist.
لَيْسَ لَكَ it is not for thee, thou must not.

لِيفٌ fibre of the date-palm.

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لَيْلٌ, لَيْلَةٌ *pl.* لَيَالٍ (§ 65 p) night.

مِنَ ٱللَّيْلِ in the same night.

مَا *pron.* what? that which; something which.

مَا *conj.* (§ 101) as long as.

مَا not (vgl. § 93 d).

مِائَةٌ (§ 66) pron. *mi'atun* hundred.

مِثْلٌ similitude, the same; one like, as (cfr. § 94 b).

مَجُوسِيٌّ Magian, adherent of the religion of Zoroaster.

مُجُونٌ carelessness, unconcernedness.

مَدَّ *imp. u* to stretch out.

مُدَّ عَيْنَيْكَ turn thy eyes.

IV *c. acc. pers. et* بِ *r.* to help one along to with ... aid with ...

مَدِينَةٌ town, city.

مَدِينَةُ = اَلْمَدِينَةُ ٱلنَّبِيِّ Medina.

اَلْمَدَائِنُ al-Madā'in, Ctesiphon on the Tigris.

مَرَّ *imp. u* to pass by.

IV to make pass by (brandish).

مَرَّةٌ time.

مَرَّةً once.

مُرَّةُ Murra, name of a man and of a tribe.

اِمْرَأَةٌ woman.

مَرْجٌ *pl.* مُرُوجٌ meadow.

مرد *II* to make smooth.

مَرِضَ *imp. a* to become sick.

مَرْمَرٌ marble.

مَرْوَانُ Merwān, name of

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a man, here of the Omayyad Caliph, r. 683—685.

مِسْكٌ musk.

مَسَا *IV* to enter upon the evening; to do anything late.

مَسَاءٌ evening.

مَشَى *imp. i* to go, go on, march.

مَضَى *imp. i* to go, go by, go away, to have existed formerly.

مَطَرٌ rain, shower.

مَعَ *präp.* with, along with, in spite of.

مَعَ ذٰلِكَ in addition to that.

مُعَيْطٌ Mu'aiṭ, man's name.

مَكَّةُ Mecca.

مَكْرٌ craft, artfulness.

مَكْسٌ market-tax.

مَكُنَ *II c. acc. pers. et* مِنْ *r.* to put in possession of.

مَلَأَ *imp. a, c. acc. et* مِنْ to fill.

مَلَأٌ *coll.* aristocracy, nobles.

مَلِقَ *V* to flatter, seek to appease.

مَلَكَ *imp. i, c. acc.* to rule, govern, reign.

II to make king.

مُلْكٌ rule, government, empire, reign, royalty, wealth.

مِلْكٌ property.

مَلِكٌ *pl.* مُلُوكٌ king.

مَلِكَةٌ queen.

عَبْدُ ٱلْمَلِكِ 'Abdulmelik, a man's name, here of the Omayyad Caliph, reign. 685—705.

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مَمْلَكَةٌ empire, kingdom.

مِمَّنْ *ex* مِنْ *et* مَنْ (§ 5d).

مَنْ who? (§ 14); he who, one who, if anyone. (§ 13; 99; 102).

مَنْ لِي بِ who can..me?

مِنْ *præp.* of (something of), belonging to; placed after a negative it increases its force (§ 93b); consisting of; from, away from (separation, starting-point); with the comparative "than"; through (transition).

مَنَعَ *imp.* *a* to restrain, hinder.

VIII to defend oneself; refuse, be reluctant.

مَاتَ *med.* و to die.

مَوْتٌ *inf.* death.

مُوسَى Moses.

مَالٌ *pl.* أَمْوَالٌ property, possessions.

مَاءٌ (§ 65 q) water.

مَيْدَانٌ open space.

مَازَ *med.* ى *II c.* بَيْنَ to distinguish between.

مَالَ *med.* ى to decline, incline, strive towards.

مِنْبَرٌ pulpit.

مُنَبِّهٌ Munabbih, name of a man.

نُبْذَةٌ portion, choice piece.

نَبَأٌ account, report.

نَبِيٌّ *pl.* أَنْبِيَآءُ *vel* نَبِيُّونَ prophet.

نُبُوَّةٌ prophecy, dignity of prophet.

نَجَّارٌ carpenter.

نَجِسٌ unclean, dirty.

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رِجْسٌ نِجْسٌ *id.*

نَجْمٌ star.

نَجَا *imp. u* to become free, to free oneself, escape, be saved.

نَحَرَ *imp. a* to cut the throat, kill.

نَحْرٌ throat.

نَحْنُ *pron.* we.

نَحَا *V* to go aside, to retire.

نَحْوٌ direction.

نَحْوَ *præp.* towards, in the direction of.

نَدِيمٌ *pl.* نُدَمَآءُ drinking-companion.

نَدَا *III* to call out.

c. acc. to call to.

اَلْمُنْذِرُ al-Mundir, name of a man.

نَزَعَ *imp. i* to remove, extract.

VIII to depart.

نَزَلَ *imp. i* to alight, dismount, to encamp near (عَلَى), to settle.

نُزُولٌ *inf.* alighting, encamping, settling.

مَنْزِلٌ *pl.* مَنَازِلُ dwelling, place of residence; station.

نَسَبٌ descent, genealogy.

نُسْخَةٌ copy, transcript, list.

نَسْرٌ vulture.

نَسُكَ *imp. u* to be pious, to perform one's religious duties conscientiously.

نُسْكٌ religiousness.

مَنْسِكٌ *pl.* مَنَاسِكُ ceremony during the pilgrimage.

نِسَآءٌ (§ 65 f) women.

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نشد *III c.* 2 *acc.* to adjure, call upon.

نَصَبَ *imp. u* to set up, erect, fix.

نَصْرٌ Naṣr, man's name.

أَنْصَارٌ *pl.* "Helpers" of Muhammed in Medina.

نَاصِيَةٌ *pl.* نَوَاصٍ forelock.

مِنْطَقَةٌ *pl.* مَنَاطِقُ girdle.

نَظَرَ *imp. u* to see, look, behold.

c. إِلَى to look at, gaze at.

نَظَرٌ *inf.* seeing, looking at.

مَنْظَرٌ look, view, aspect, appearance.

نَعَمْ *part.* yes, certainly.

نَفْسٌ *fem., pl.* أَنْفُسٌ soul, self (§ 11 e).

مَنْفَعَةٌ *pl.* مَنَافِعُ use, advantage, useful qualities, acquirements.

نَفَقَ *IV* to spend.

نُفَيْلٌ Nufail, man's name.

نَقَرَ *imp. u* to pick, pierce.

نَقَّاشٌ engraver, painter.

نَقَصَ *imp. u* to take away, diminish.

نَقَمَ *imp. i* to reproach anyone (*c.* مِنْ) with.

نَكَحَ *imp. i* to marry.

III to marry.

X id., wish to marry.

نَكَرَ *II* to disguise, make so as not to be recognized.

IV to find strange, deny; *c. acc. r. et* عَلَى *pers.* to be displeased with anyone for.

نَهَارٌ day.

نَهَا *VIII* to arrive at, to come to an end.

نِهَايَةٌ extremity, utmost.

نِهَاوَنْدُ Nehāwend, town

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in North-west Persia.

نَوْبَةٌ a body of troups which takes turns in standing guard.

نَارٌ *fem.* hell-fire.

نُورٌ light.

نَوْعٌ *pl.* أَنْوَاعٌ kind, species, variety.

نَاقَةٌ female camel.

نَامَ *med.* و, *imp.* *a* to lay oneself down, to go to sleep, to sleep.

هَبَطَ *imp.* *u et i* to dart down (of a bird).

هِجْرَةٌ flight.

اَلْهِجْرَةُ Muhammed's flight from Mecca to Medina.

مُهَاجِرٌ companion of Muhammed in the flight.

هَجَمَ *imp.* *i*, *c.* عَلَى to rush, hurl oneself upon.

هُدْهُدٌ hoopoe.

هَدَى to lead the right way.

VIII to follow the right path.

هُدًى true, right guidance.

هَدِيَّةٌ *pl.* هَدَايَا gift, present.

هٰذَا, *fem.* هٰذِهِ (§ 12 b) this.

أَبُو هُرَيْرَةَ Abū Huraira, name of a companion of Muhammed.

هَرَبٌ *inf.* fleeing, flight.

هِشَامٌ Hishām, man's name.

هَلْ *part. interrog.*

هَمَّ *imp.* *u* to intend doing a thing.

هَمٌّ *inf.* care.

هَامَّةٌ *pl.* هَوَامُّ reptile.

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هَمْدَانُ Hamdān, district in Southern Arabia.

هُنَيْدَةُ Hunaida, name of a castle in Southern Arabia.

هُهُنَا *adv.* here, in this place.

هُوَ *pron.* he.

هَارَ *med.* و *VII* to fall in.

هَالَ *med.* و *I et II* to frighten, terrify.

هَانَ *med.* و to be light, easy.

هَوَآءٌ air, atmosphere.

هِيَ *pron. III fem.* she.

هَيْبَةٌ an inspiring with fear and awe, majesty.

وَ *conj.* and, also, even. in an oath with the genitive: وَٱللّٰهِ by God!

وَثِقَ *imp. i, c.* بِ *pers.* to place confidence in.

وَجَبَ *imp. i* to be necessary. *IV* to appoint, fix.

وَجَدَ *imp. i* to find.

وجه *V* to take the direction of, to go towards.

وَجْهٌ *pl.* وُجُوهٌ face, presence.

وَاحِدٌ one.

وَحْشٌ *pl.* وُحُوشٌ wild animal.

وَدَعَ *imp.* يَدَعُ to place, let.

وَادٍ valley, water-course.

وَادِى ٱلْقُرَى Wādī al-Ḳurā, name of a valley in North Arabia.

وَرَدَ *imp. i* to descend, go down.

c. عَلَى to come to anyone.

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وَرَآءَ *præp.* behind.

مِنْ وَرَآءِ *id.*

وَزِيرٌ *pl.* وُزَرَآءُ vezier.

وَسِخَ to be dirty.

وَسَعَ *IV* to put anyone into a comfortable position; to procure riches for.

وَاسِعٌ wide, ample.

وَشْيٌ striped cloth.

وَصَفَ *imp. i* to describe, to state, declare.

وَصِيفٌ *pl.* وُصَفَآءُ slave (who is fit for anything).

وَصِيفَةٌ *pl.* وَصَآئِفُ slave-girl (who is fit for anything).

وَصَلَ *imp. i* to unite; to arrive, get to.

وصى *IV c. acc. pers.* to give good advice, esp. on a death-bed.

X c. بِ *et* خَيْرًا = اِسْتِيصَآءٌ خَيْرًا (§ 80) to have anyone recommended to one.

وَضَأَ *V* to perform the prescribed ablutions.

وَضَحَ *imp. i* to be clear, evident.

وَضَعَ *imp.* يَضَعُ to lay, place.

VI to be humble, appear to be humble.

مَوْضِعٌ place.

وَعَدَ *V c. acc. pers.* to threaten, to utter threats against anyone.

وَفَدَ *imp. i* to come to, to visit a prince.

وَفْدٌ *pl.* وُفُودٌ number of persons visiting a prince, deputation.

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وَفَى *imp. i III c. acc.* to come, arrive at.

V تَوَفَّاهُ ٱللّٰهُ ,تَوَفَّى God has taken him (said of a Muslim) to himself, has let him die a blessed death. *pass.* to die a blessed death.

وَفَاةٌ death, blessed death.

وَقْتٌ time.

وَقَارٌ venerableness.

وَقَّاصٌ Waķķāṣ, name of a man.

وَقَعَ *imp.* يَقَعُ to fall, dart down.

وَقَفَ *imp. i* to stand still, to stand.

وُقُوفٌ *inf.* standing.

وَقَى *V c. acc.* to take care, to be afraid of.

وَكَلَ *II* to appoint as overseer.

وَلَدَ *imp. i* to bear (child).

X c. acc. to beget a son of a woman.

وَلَدٌ *pl.* أَوْلَادٌ child, son (sg. also *coll.*).

ٱلْوَلِيدُ al-Walīd, name of a man (here of the Omayyad Caliph, r. 705—715).

وَلِيَ *II* to turn one's back, to turn back.

c. 2 acc. to appoint anyone as governor over . . .

V to turn one's back, to turn away.

X c. عَلَى *r.* to take possession of.

وَالٍ governor, ruler.

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وَلِىٌّ *pl.* أَوْلِيَآء *elat.*

أَوْلَى near, appropriate, fit; esp. near to God = saint.

وِلَايَةٌ *inf.* becoming governor, rule, reign.

وَهْبٌ Wahb, man's name.

وَيْلٌ calamity, woe.

يَا *part. exclam.* (§ 61) O!

يَئِسَ *imp. a, c.* مِنْ to despair of . . .

يَأْسٌ *inf.* despairing, to have no hope.

يَتِيمٌ orphan.

يَدٌ *fem., pl.* أَيْدٍ (§ 65 r) hand, force, power.

يَسَرَ to be easy.

يَسَارٌ left, l. hand.

يَسِيرٌ easy, little.

يَعْفُورٌ proper name of a bird.

يَاقُوتٌ Hyacinth, Chrysolite.

يَقِظَ *imp. a* to be awake.

IV to wake.

X to have oneself waked, to awaken.

يَقِينٌ *adj.* certain, sure, trustworthy.

يَمَنٌ Yemen, South Arabia.

يَمَانٍ (§ 49 *not.*) yemenitic.

يَمِينٌ right, right hand.

عَنْ يَمِينٍ on the right, right hand.

اِبْنُ مَيْمُونَةَ Ibn Maimūna, man's name.

اَلْيَهُودُ *coll.* Jews.

يَهُودِىٌّ Jew.

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يَوْمٌ *pl.* أَيَّامٌ (§ 65 s) day, day's journey; (*pl.* reign). Determ. also "this day".

يَوْمَ on the day that . . . (§ 88 c).

يَوْمًا one day, once.

اَلْيَوْمَ (§ 84 a) to-day.

يَوْمَئِذٍ (*e.* يَوْمَ إِذٍ) on that day, then.

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B.

pl. = plural, cfr. § 63.

Aaron هٰرُونُ.

Abraham إِبْرٰهِيمُ.

abstinence زُهْدٌ.

Abū Bekr al-Rabbānī أَبُو بَكْرٍ ٱلرَّبَّانِيُّ.

Abū Dulāma أَبُو دُلَامَةَ.

abundant *see* much.

accept (to) قَبِلَ *imp. a.*

acquire (to cause to) كسب *IV with two accus.*

act well (to) حسن *IV.*

action فِعْلٌ.

address (to) خطب *III.*

affair أَمْرٌ.

after, after that *conj.* لَمَّا § 73 f.

after *prep.* خَلْفَ.

agreeable to *elat.* أَحَبُّ *with* إِلَى.

aid (to) عان *med.* و, *IV with acc.*

'Alî عَلِيٌّ.

all كُلٌّ *with determ. noun or suffix* § 85 b.

alms (to give in) صدق *V with* بِ.

along with *prep.* مَعَ.

already قَدْ § 73 e.

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alter (to) غار *med.* ى *II.*

although وَإِنْ § 102.

among فِي.

ample وَاسِعٌ *elat.* § 47 e.

'Amr عَمْرٌو § 65 rem.

and وَ.

angel مَلَاكٌ *pl.* § 63, 31.

anger غَضَبٌ.

animal (domestic) بَهِيمَةٌ *pl.* § 63, 26.

another than غَيْرٌ *with following gen.*

answer (to give) to جاب *X med.* و *with* لِ.

antidote دِرْيَاقٌ.

Antioch أَنْطَاكِيَةُ.

any مِنْ (*prep.*).

apostatize رَدَّ *VIII.*

apostle رَسُولٌ.

appear (to) مَثَلَ.

appearance ظُهُورٌ.

apply oneself to (to) عطا *VI with acc.*

approach (to) قَرُبَ *imp. u, with* مِن.

arise (to, in the morning) صبح *IV.*

as to أَمَّا *with nom. and* فَ *in the apodosis.*

Asad أَسَدٌ.

ashamed (to be) حيّ *X* § 41 c.

ask (to) قَالَ *med.* و *with* لِ. — to ask something of سَأَلَ *imp. a, with two acc.* § 36 b.

ass حِمَارٌ.

assemble (to) جَمَعَ *imp. a.*

assert (to) زَعَمَ *imp. u.*

astrologer مُنَجِّمٌ.

at *prep.* عِنْدَ.

Bagdad بَغْدَادُ.

baggage مَتَاعٌ.

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be, exist (to) كَانَ *med.* و.
— not to be لَيْسَ § 42.
beard لِحْيَةٌ *pl.* § 63, 3, § 40 c, rem. b.
beardless أَمْرَدُ *pl.* § 63, 1.
beat (to) ضَرَبَ *imp. i, inf.* ضَرْبٌ.
beauty حُسْنٌ. — beauties مَحَاسِنُ.
beautiful حَسَنٌ *fem.* ـَةٌ; *elat.* § 47 e. — to find to be beautiful حسن *X.*
because لِأَنَّ § 95 a.
Bedouin أَعْرَابِيٌّ.
before (of place) = between the two hands of (dual stat. constr.).
beg of (to) سَأَلَ *imp. a, with acc.*
beggar *part. act. of* سَأَلَ.
begin, begin with (to) بَدَأَ *imp. a, with acc.*
beginning رَأْسٌ.
believe (to) امن *IV*; — believer id. *part. act.*
belly بَطْنٌ.
beseech of (to) طلب *III with acc. of person and* ب *of thing.*
best *elat. of* good.
better *elat. of* good.
between بَيْنَ.
beverage مَشْرَبٌ *pl.* § 63, 29.
birds *coll.* طَيْرٌ.
birth مَوْلِدٌ.
black أَسْوَدُ *fem.* § 51 c.
bless (to) صلا *II.*
body جَسَدٌ *pl.* § 63, 19; بَدَنٌ (nr. 67).
book كِتَابٌ.
born (to be) ولد *V.*
bottom غَيَابَةٌ.
break (to) كَسَرَ *imp. i.*

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bring (to) جَآءَ بِ *med.* ى. — to bring an action against one another حكم *VI.* — to bring in حضر *IV.* — to bring into دخل *IV.* — to bring out خرج *IV.* — to bring upon أتى *IV* *with* عَلَى.

brother أَخٌ § 65 a, c; *pl.* § 63, 6; *pl.* when = "friends" § 63, 23.

bury (to) دَفَنَ *imp. i, inf.* دَفْنٌ.

but فَ.

by, by means of بِ.

Byzantines (the) *coll.* اَلرُّومُ.

Caliph خَلِيفَةٌ.

care هَمٌّ.

carry onwards (to) سَارَ *med.* ى, *with* بِ.

case خَبَرٌ.

cast (to) طَرَحَ *imp. a.*

cease (to) زَالَ *med.* و (*for* زَوِلَ § 39 a, § 29).

certain one (a) بَعْضٌ *with pl. of follow. noun.*

character خُلْقٌ *pl.* § 63, 19.

characteristic عَلَامَةٌ.

chastise (to) حَدَّ *imp. u.*

chastisement عَذَابٌ.

cheap (to become) رَخُصَ *imp. u.*

chief رَئِيسٌ *pl.* § 63, 22.

choose (to) خار *med.* ى *VIII.*

chrysolite يَاقُوتٌ.

Christian نَصْرَانِيٌّ *pl.* § 63, 28.

claim (to) دعا *VIII* § 24 rem.

claim دَعْوَى.

cloak رِدَآءٌ.

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clot of blood عَلَقَةٌ.

clothe (to) كَسَا *imp. u.*

city مَدِينَةٌ.

cognizant of عَلِيمٌ بِ.

combat (to) قتل *III.*

combined (to be) جمع *VIII.*

come (to) أَتَى *imp. i.* — to come to one's knowledge (concerning) بَلَغَ *imp. u, with acc.* (*and* عَنْ). — to come in upon دَخَلَ *imp. u, with* عَلَى. — to come out from خَرَجَ *imp. u, with* مِنْ.

command (to) أَمَرَ *imp. u.* — to command anyone to do a thing, id. *with acc. and* أَنْ *with the subj.* — to command anything to be given to anyone, id. *with* لِ *of pers. and* بِ *of thing.* — to command any thing to be done, id. *with* بِ *and infin.*

command أَمْرٌ.

companion صَاحِبٌ *pl.* § 63, 19.

compassionate رَحِيمٌ.

concerning فِي.

confide in (to) أمن *VIII.*

conquering *part. act. of* قَهَرَ.

consider as (to) ظَنَّ *imp. u, with acc.*

consumed (to be) حرق *VIII.*

contain (to) جَمَعَ *imp. a.*

content (to be) رَضِيَ *imp. a.* — to be content with, id. *with* ب.

contentment قَنَاعَةٌ.

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continence فُرُوجٌ (*pl.* of فَرْجٌ).

continue (to) دَامَ *med.* و.

contradict (to) خلف *III.*

converse (to) حدث *V.* — to converse about, id. *with* بِ.

core سَوَادٌ.

counsel (to ask) شار *med.* و *X.*

country بَلَدٌ *pl.* § 63, 10.

courage شَجَاعَةٌ.

cover up (to) سَتَرَ *imp. u.*

covetousness حِرْصٌ.

cradle مَهْدٌ.

crazy *part. pass. of* جَنَّ *fem.* ـَةٌ.

creation خَلْقٌ.

crucify (to) صَلَبَ *imp. i.*

cultivated *part. act. of* عمر *fem.* ـَةٌ.

cure شِفَآءٌ.

cut (to) قَطَعَ *imp. a.* — to cut open شَقَّ *imp. u.*

al-Ḍaḥḥāk اَلضَّحَّاكُ.

Damascus دِمَشْقُ.

daughter بِنْتٌ.

day يَوْمٌ *pl.* أَيَّامٌ § 63, 19. — one day يَوْمًا. — to-day اَلْيَوْمَ.

day-time نَهَارٌ.

dead مَيِّتٌ.

death مَوْتٌ.

deceive (to) خَدَعَ *imp. a.*

decline (to) منع *VIII.*

decree (to) قَضَى *imp. i.*

demand (to) a thing سَأَلَ *imp. a, with* عَنْ, § 36 b.

depend on (to) وكل *V, with* عَلَى.

desert فَيْفَآءٌ *pl.* § 63, 27, § 64 a.

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desirous of (to be) شَاقَ *med.* و, *VIII*, *with* عَلَى.

detriment نَقْصٌ.

devoted to (to be) همك *VII* *with* فِي.

devotee *part. act. of* عبد *V.*

die (to) مَاتَ *med.* و.

difficult عَسِيرٌ.

disagree (to) خلف *VIII.*

disease دَآءٌ.

disgraceful قَبِيحٌ.

dish طَعَامٌ.

dislike (to) كَرِهَ *imp. a.*

disobedient *part. act. of* عصى.

dissolve (to) ذَابَ *med.* و.

distance مَسَافَةٌ.

distinguish (to) خَصَّ *imp. u.*

do (to) عَمِلَ *imp. a*; فَعَلَ *imp. a* (no. 139). — to do according to عَمِلَ *with* بِ.

dog كَلْبٌ; hunting-dog كَلْبُ صَيْدٍ.

door بَابٌ.

drachma دِرْهَمٌ.

draw forth (to) برز *IV.*

dread (to) خَشِيَ *imp. a.*

dress مَلْبَسٌ *pl.* § 63, 29.

drink (to) شَرِبَ *imp. a.*

drunk, drunken سَكْرَانُ.

dwelling دَارٌ.

East مَشْرِقٌ.

easy يَسِيرٌ.

eat (to) أَكَلَ *imp. u*; *imperat.* § 36 b. — to give to eat of طعم *IV with acc. pers. and* مِنْ.

education أَدَبٌ. — to show one's education أدب *V.*

elder أَكْبَرُ *pl.* § 63, 29.

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elect (to) صفى *VIII.*
elegance جَمَالٌ.
enamoured of (to be) عَشِقَ *imp. a, with acc.*
enchanter سَاحِرٌ.
encounter (to) لقى *III.*
endurance صَبْرٌ.
enemy عَدُوٌّ.
enjoy oneself (to) طرب *V.*
entail (to) ورث *IV.*
enter (to) دَخَلَ *imp. u.*
entertain (to) قَرَى *imp. i, inf.* قِرَآءٌ.
entrance مَدْخَلٌ.
entrust (to) anyone with ودع *X with two accus.*
envious *part. act. of* حسد.
equal سَوَآءٌ.
ere, *conj.* قَبْلَ أَنْ § 75.
err (to) غَلَطَ *inf.* غَلَطٌ.
error ضَلَالٌ.
escape (to) نَجَا *imp. u.*
escape بُدٌّ.
estate ضَيْعَةٌ *pl.* § 63, 10.
eulogize (to) مَدَحَ *imp. a;* id. *VIII* (no. 134).
evening (late) عَشِيٌّ.
every كُلٌّ *with indeterm. noun.* § 85 b.
evidence بَيِّنَةٌ.
evil (to be) سَآءَ *med.* و. — to do evil id. *IV.* — evil-doer *part. act. of* id. *IV.*
evil سُوءٌ.
example عِبْرَةٌ.
excellent فَاضِلٌ *elat.* § 47 e.
except إِلَّا (= إِنْ لَا) § 98. — except that إِلَّا أَنَّهُ § 95 b.
excepting مَا خَلَا *with acc.*
excuse (to) عَذَرَ *imp. i.*
excuse عُذْرٌ.

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exhort (to) وَعَظَ *imp. i,* § 38 a.

exist (to) كَانَ *med.* و.

exit مَخْرَجٌ.

exterior عَلَانِيَةٌ.

extract (to) خرج *X.*

eye عَيْنٌ § 50.

face وَجْهٌ.

fast (to) صَامَ *med.* و.

father أَبٌ § 65 a.

fault عَيْبٌ *pl.* § 63, 12.

favour نِعْمَةٌ *pl.* § 63, 3.

fear (to) خَافَ *med.* و *imp. a,* § 39 a.

feed (to) طعم *IV.*

fight (to) with one another قتل *VI.*

find (to) وَجَدَ *imp. i,* § 38 a.

fire نَارٌ.

first أَوَّلُ.

fit وَلِيٌّ *elat.* أَوْلَى.

five خَمْسٌ §§ 66, 67 a.

flare up (to) أجّ *V.*

flight هَرَبٌ.

flourishing (to make) عَمَرَ *imp. u.*

fly (to) from فَرَّ *imp. i, with* مِنْ.

folk قَوْمٌ *pl.* § 63, 19; بَشَرٌ *coll.* (nr. 120).

follow (to) تَبِعَ *imp. a.*

fool *part. act. of* جهل.

for *prep.* لِ § 70 h; *conj.* فَإِنَّ § 71 c.

forbid (to) a thing to any-one حَرَمَ *imp. i, with two accus.*

force (to) ضرّ *VIII,* § 24 rem.

forelock نَاصِيَةٌ *pl.* § 63, 25, 64 a; § 40 b.

forgive (to) غَفَرَ *imp. i.*

forgiving غَفُورٌ.

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forgiveness (to beg) غفر *X.*
form صُورَةٌ *pl.* § 63, 4.
four أَرْبَعٌ §§ 66, 67 a.
fourth رَابِعٌ.
friend صَدِيقٌ *pl.* § 63, 20; intimate friend خَلِيلٌ.
friendly لَطِيفٌ.
from *prep.* مِنْ.
fruit ثَمَرَةٌ.
gain (to) كسب *V.*
game صَيْدٌ.
garment ثَوْبٌ *pl.* § 63, 10, § 39 e rem.
gate بَابٌ.
gate-keeper بَوَّابٌ.
gather up (to) لقط *VIII.*
get to (to) نهى *VIII with* إِلَى. — to get through قَطَعَ *imp. a.*
gift مَوْهِبٌ *pl.* § 63, 29.
girl جَارِيَةٌ.
give (to) عطا *IV with two acc.* — to give way *inf.* خُضُوعٌ
glance بَصَرٌ *pl.* § 63, 19.
glorify (to) سبح *II.*
glorious فَاخِرٌ *elat.* § 47 e.
glory شَرَفٌ.
go round (to) دَارَ *med.* و. — to go away ذَهَبَ *imp. a.* — to go on مَشَى *imp. i.* — to go out خَرَجَ *imp. u.* — to let go رسل *IV.*
goblet قَدَحٌ.
god إِلَهٌ; God اَللّٰهُ, by God وَٱللّٰهِ.
gold-piece دِينَارٌ *pl.* § 65 k.
good *noun and adj.* خَيْرٌ *elat.* id. — to be good حَسُنَ *imp. u.* — to make good طاب *med.* ى *IV.*

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government رِئَاسَةٌ or رِيَاسَةٌ.

governor وَالٍ.

grandee مَلِكٌ *pl.* § 63, 12.

grant (to) قطع *IV with two accus.*

grateful (to be) شَكَرَ *imp. u.*

great كَبِيرٌ. — to be, become great كَبُرَ *imp. u.*

green رَطْبٌ.

greeting سَلَامٌ.

guard (to) صَانَ *med.* و; *inf.* صَوْنٌ.

guest ضَيْفٌ.

hand يَدٌ.

al-Hāriṯ اَلْحَارِثُ.

Harûn al-Rashîd هَارُونُ ٱلرَّشِيدُ.

hate بُغْضٌ.

have (to), *is expressed by the subject in the dative (with* لِ*) followed by the object in the nom. (as* لَهُ مَالٌ he has money); *occasionally a form of* كَانَ to be *stands before the subject (as* كَانَ لَهُ مَالٌ he had money) — not to have *either as in the last example, but with* لَيْسَ (§ 42) *instead of* كَانَ (لَيْسَ لَهُ مَالٌ) *or* لَا *with following object* (§ 81 b) *and dative of subject* (لَا مَالَ لَهُ).

he هُوَ § 11 a. — he who مَنْ § 13 b.

head رَأْسٌ.

hear (to) سَمِعَ *imp. a, inf.* سَمَاعٌ.

heart قَلْبٌ.

heaven سَمَآءٌ.

Mm

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heir *part. act. of* ورث *pl.* § 63, 7.

hell-fire اَلنَّارُ.

help (to) نَصَرَ *imp. u.* — to demand help of عان *med.* و *X with* بِ.

Heraclius هِرَقْلُ.

high عَلِيٌّ.

hope for (to) رَجَا *imp. u, with acc.*

horse دَابَّةٌ.

horsemen *coll.* خَيْلٌ.

house بَيْتٌ.

how كَيْفَ.

however وَلَاكِنْ *with follow. verb.*

humble (to be) وضع *VI.*

hungry *part. act. of* جَاعَ *med.* و.

hundred مِائَةٌ § 66, 67 c.

hunt (to) صَادَ *med.* ى. — to go forth to hunt id. *V.*

hunt, chase صَيْدٌ.

hurry (to) عجل *II.*

al-Ḥusain اَلْحُسَيْنُ.

hypocrisy رِيَآءٌ.

hypocrite *part. act. of* نفق *III.*

I أَنَا.

ignorance جَهْلٌ.

ignorant *part. act. of* جهل.

idea مَعْنًى *pl.* § 63, 27, § 64 a.

if إِنْ § 102; *in hypothetical clauses* لَوْ *with the perf.* — if anyone مَنْ § 102.

illustrious جَلِيلٌ *elat.* § 47 e.

imperfection *inf. of* فات *med.* و *VI.*

in *prep.* فِي.

incumbent on (to be) وَجَبَ *imp. i, with* عَلَى § 38 a.

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indicate (to) دَلَّ *imp. u, with* عَلَى.

indication دَلِيلٌ.

indigestion بَشَمٌ.

inform (to) خبر *IV.*

inhabit (to) سَكَنَ *imp. u.*

inhabitants أَهْلٌ.

inquire concerning (to) فتى *X with* فِي.

intelligent *part. act. of* عقل.

interior سَرِيرَةٌ.

interrupted (to be) قطع *VII.*

into *prep.* فِي.

invest (to) anyone with خَلَعَ *imp. a, with* عَلَى *of pers. and acc. of thing.*

inviolability حُرْمَةٌ.

invite to (to) دَعَا *imp. u, with* إِلَى.

Islam اَلْإِسْلَامُ.

Israel إِسْرَائِيلُ.

Jalāl al-dîn جلَالُ ٱلدِّينِ.

Jerusalem اَلْقُدْسُ.

Jews (the) *coll.* اَلْيَهُودُ.

join (to) لَحِقَ *imp. a, with* بِ.

Jonah يُونُسُ.

Joseph يُوسُفُ.

joy سُرُورٌ.

justice عَدْلٌ.

keep from (to) مَنَعَ *imp. a, with acc. and* مِنْ.

keep intact (to) بقى *IV.*

kill (to) قَتَلَ *imp. u.*

kindle (to) وَقَدَ *imp. i.*

king مَلِكٌ.

kingdom مَمْلَكَةٌ.

kiss (to) قبل *II.*

knock (to) at the door of

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دَقَّ *imp. u, with* عَلَى *of pers. and acc. of door.*

know (to) عَلِمَ *imp. a*; عَرَفَ *imp. i* (nr. 132); دَرَى *imp. i* (nr. 73).

knowing *part. act. of* علم; *elat.* § 47 e.

Koran اَلْقُرْآنُ.

lack عَدَمٌ.

lamp سِرَاجٌ.

laugh (to) ضَحِكَ *imp. a.* — to laugh at id. *with* مِنْ. — to make laugh id. *IV.*

law-code شَرِيعَةٌ.

lawful (to be) حَلَّ *imp. i.*

lead (to) قَادَ *med.* و.

learn (to) علم *V.*

learned عَلِيمٌ *pl.* § 63, 22.

learning عِلْمٌ.

leave, leave off (to) تَرَكَ *imp. u.*

let (to) وَدَعَ *imp. a* § 38 a.

liar (to declare anyone to be a) كذب *II.*

liberal سَخِيٌّ.

lie, tell a lie (to) كَذَبَ *imp. i*; *inf.* كِذْبٌ.

life (the future, next world) اَلْآخِرَةُ.

life-time حَيَاةٌ.

light (to) سرج *IV.* — to give light to ضاء *med.* و *IV, with* ل.

like كَ *with gen.* — like as كَمَا.

likeness مَثَلٌ.

little قَلِيلٌ.

live (to) عَاشَ *med.* ى.

living حَيٌّ.

long طَوِيلٌ.

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long for (to) شاق *med.* و *VIII, with* إِلَى.

look at (to) نَظَرَ *imp. u, with* إِلَى.—to look down طرق *IV.*—to look into طلع *VIII, with* فِي § 24, rem.

lord رَبّ.

love, fall in love with (to) حبّ *IV, with acc.*

love حُبّ.

loving *inf.* مَحَبَّة.

lower (to) غَضّ *imp. u.*

lust رَغْبَة.—lusts شَهَوَات.

make, make to be (to) جَعَلَ *imp. a, (with two accus.).* —to make (poetry) قَال *med.* و.

malady سَقَام.

al-Ma'mûn اَلْمَأْمُونُ.

man رَجُلٌ *pl.* § 63, 10; مَرْء (nrs. 2, 43, 102).

manifest *part. act.* بان *med.* ى *IV.*

mankind *coll.* اَلنَّاسُ.

manner وَضْع.

marry (to) *act.* زاج *med.* و *II.*—*neut.* id. *V.*

Mary مَرْيَمُ.

meat لَحْم.

Mecca مَكَّةُ.

medicine طِبّ.

meet (to) لَقِيَ *imp. a.*

mention (to) ذَكَرَ *imp. u.*

mien مَنْظَر.

mighty عَظِيم *elat.* § 47 e.

mill طَاحُونَة.

mindful of (to be) ذَكَرَ *imp. u, with acc.*

miracle مُعْجِزَة.

misfortune مُصِيبَة *pl.* § 63, 26.

modesty حَيَآء.

moment (this) اَلسَّاعَةَ.

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money مَالٌ. — piece of money دِرْهَمٌ pl. § 63, 29.
month شَهْرٌ.
morning (early) بُكْرَةٌ.
morrow, to-morrow غَدٌ.
Moses مُوسَى.
mosque مَسْجِدٌ.
most *elat.* *of* much.
mountain جَبَلٌ.
much كَثِيرٌ *elat.* § 47, e.— to be much, abundant كَثُرَ *imp. u.*—to make much كثر *IV.*
al-Muġîra اَلْمُغِيرَةُ.
Muḥammed مُحَمَّدٌ.
music سَمَاعٌ.
Muslim (to become a) سلم *IV.*—Muslim id. *part. act.*
Muzâḥim مُزَاحِمٌ.
naked عُرْيَانٌ *fem.* ـَـةٌ.
name اِسْمٌ.
narrow ضَيِّقٌ (= ضَيِيقٌ) *elat.* § 47 e.
nature طَبْعٌ *pl.* § 63, 10.
near (to place) قرب *II.*
needle إِبْرَةٌ.
neighbour جَارٌ.
niggardly بَخِيلٌ.—to declare anyone to be n. بخل *II.*
niggardliness بُخْلٌ.
night لَيْلٌ.
noble كَرِيمٌ.—nobles *coll.* مَلَأٌ.
not لَا.
now *conj.* فَ.
nutriment قُوتٌ.
O! يَا § 61.
obedient to (to be) قَنَتَ *imp. u, with* لِ.
observe (to) عبر *VIII.*

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occasion as a consequence (to) عقب *IV, with two accus.*

Omar عُمَرُ.

on account of *prep.* لِ.

one *as noun or adj.* وَاحِدٌ *fem.* ـَةٌ; *with pron. suffix* أَحَدٌ.

only إِنَّمَا.

onslaught بَأْسٌ.

open (to) فَتَحَ *imp. a; inf.* فَتْحٌ.

opinion (to be of) رَأَى *imp. a,* § 41 b.

or أَوْ.

other آخَرُ.

overtake (to) درك *IV.*

owner صَاحِبٌ *pl.* § 63, 19.

page, boy غُلَامٌ.

Paradise اَلْجَنَّةُ.

pardon (to) عَفَا *imp. u, with* عَنْ.

pass on (to let) جاز *med.* و *IV.*

pearls *coll.* لُؤْلُؤٌ.

pebble حَصَاةٌ.

people أَهْلٌ.

perhaps لَعَلَّ § 95 a.

perish (to) هَلَكَ *imp. i;*— to cause to p. id. *IV.*

person (man) إِنْسَانٌ.

Pharao فِرْعَوْنُ.

physician طَبِيبٌ.

pick up (to) لَقَطَ *imp. u.*

piety دِيَانَةٌ.

place مَوْطِنٌ *pl.* § 63, 29.

place (to) وَضَعَ *imp. a.* § 38 a.

plants *coll.* نَبَاتٌ (*masc.*)

please (to) عجب *IV.*— to be well pleased with رَضِىَ *imp. a with* عَنْ.

pleasure لَذَّةٌ *pl.* § 53.

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pliancy لِينٌ.
poem, poetry شِعْرٌ pl. § 63, 19.
poet شَاعِرٌ.
poison سُمٌّ.
polite scholar ظَرِيفٌ pl. § 63, 22.
poor فَقِيرٌ pl. § 63, 22.
possessor ذُو fem. ذَاتُ.
poverty فَقْرٌ.
power قُوَّةٌ.
praise (to) حَمِدَ imp. a.
praise ذِكْرٌ.
pray (to) صلا II.
prayer صَلَاةٌ (= صَلٰوةٌ § 39 a) pl. § 59.—direction of prayer قِبْلَةٌ.—leader of prayer إِمَامٌ.
preach to (to) خَطَبَ imp. u, with acc.
precede (to) قدم V.
prepare (to) صلح IV.
presence حُضْرَةٌ.
present (gift) صِلَةٌ.
preserve (to) حَفِظَ imp. a.
pride كِبْرٌ.
prince أَمِيرٌ pl. § 63, 22.
prison سِجْنٌ.
promise وَعْدٌ.
prophecy (gift of) نُبُوَّةٌ.—to pretend to prophecy نبأ V.
prophet نَبِيٌّ pl. § 63, 20.
prostrate oneself (to) سَجَدَ imp. u.
protect (to) حَرَسَ imp. u, i.
provide for (to) رَزَقَ imp. u, with two accus.
punishment عُقُوبَةٌ.
purify (to) طهر II.—to p. oneself id. V.
purse صُرَّةٌ.

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pursue (to) تبع *VIII.*
put (to) جَعَلَ *imp. a.*—to put off till أخر *II. with* لِ.
qualify (to) *inf.* وَصْفٌ.
raise, raise up (to) رَفَعَ *imp. a; inf.* رَفْعٌ.
Ramaḍân رَمَضانُ.
al-Rashîd اَلرَّشِيدُ.
reach (to) درك *IV.*
read (to) قَرَأَ *imp. a.*
recede from (to) بَعِدَ *imp. a, with* مِنْ.
recite (to) قَرَأَ *imp. a.*
reed-pen قَلَمٌ.
reflection *inf. of* فكر *V.*
refuse (to) أَبَى *imp. a.*—to r. to do id. *with* أَنْ *and subj.*
regret نَدَمٌ.
relate (to) حَكَي *imp. i.*
related to قَرِيبٌ *with* مِنْ.
religion دِينٌ.
rely on (to) وكل *VIII, with* عَلَى § 38 c.
repel (to) رَدَّ *imp. u.*
repent (to) تَابَ *med.* و.
repentance نَدَامَةٌ.
report خَبَرٌ.
reproach (to) لَامَ *med.* و.
restore (to) راح *med.* و *IV.*
restrain from (to) كَفَّ *imp. u, with acc. and* عَنْ.—to r. oneself from id. with عَنْ.
resurrection قِيَامَةٌ.
return to (to) رَجَعَ *imp. i, with* إِلَى.
right (due) حَقٌّ.
right, right hand يَمِينٌ.
rise in value (to) غَلَا *imp. u.*
roof سَقْفٌ.
routed (to be) هزم *VII.*

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rule (to) سَاسَ *med.* و.
run races (to) سبق *VIII.*
saddle (of an ass) بَرْذَعَةٌ. —saddle-girth حِزَامٌ.
safe (to be) سَلِمَ *imp. a.*
al-Saffâḥ اَلسَّفَّاحُ.
salt مِلْحٌ.
save (to) سلم *II.*
say (to) قَالَ *med.* و.—to say of anyone id. *with* عَنْ.—to s. to anyone id. *with* لِ.
scatter (to) نَثَرَ *imp. u, i.*
sea بَحْرٌ.
second ثَانٍ.
secret سِرٌّ *pl.* § 63, 19.
security ضَمَانٌ.
see (to) رَأَى *imp. a,* § 41 b.
seedy *part. pass. of* خمر.
seek (to) طَلَبَ *imp. u.*—to s. for oneself id. *V.*
seemly (to be) بغى *VII.*
seize (to) أَخَذَ *imp. u.*
self نَفْسٌ § 11 e.
send (to) رسل *IV.*—to s. to id. *with* إِلَى.
serpent ثُعْبَانٌ.
servant (i. e. of God) عَبْدٌ *pl.* § 63, 10.
serve wine to (to) سَقَى *imp. i, with acc.*
set about (to) صَارَ *med.* ى, *with imp.* § 74 c. rem.
seventy سَبْعُونَ.
shadow ظِلٌّ.
shift (to) صَرَفَ *imp. i.*
ship سَفِينَةٌ.
shirt قَمِيصٌ.
shoulder كَتِفٌ.
sign آيَةٌ *pl.* § 53.
silent (to be) *inf.* صَمْتٌ.
sin خَطِيئَةٌ.
singing (art of) غِنَاءٌ.

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sit with (to) جلس *III, with acc.*

size قَامَةٌ.

slave مَمْلُوكٌ *pl.* § 63, 30. — slave-girl جَارِيَةٌ *pl.* § 63, 25, § 64 a.

sleep, go to sleep (to) نَامَ *med.* و, *imp. a; part. act. pl.* § 63, 10; § 39 e, rem.

small صَغِيرٌ. — to become s. صَغِرَ *imp. a.*

smoke دُخَانٌ.

snow ثَلْجٌ.

so *conj.* فَ.

sober *part. act. of* صَحَا.

Socrates سُقْرَاطُ.

solicitude هِمَّةٌ.

son اِبْنٌ § 65 b (the sound plural with names of tribes).

song أُغْنِيَةٌ *pl.* § 63, 27.

sorrow حُزْنٌ.

spare (to) حَيَّ *X,* § 41 c.

speech قَوْلٌ.

spend (to) *(of time) inf.* قَطْعٌ.

spirit رُوحٌ.

staff عَصًا.

stand (to) قَامَ *med.* و; *part. act. pl.* § 63, 10, § 39 e, rem. — to stand still وَقَفَ *imp. i.*

star نَجْمٌ.

start off (to) وجه *V.*

stay (to) قام *med.* و *IV.*

steal (to) سَرَقَ *imp. i.*

stratagem حِيلَةٌ.

stream سَيْلٌ.

strength حَوْلٌ.

Šuʿba شُعْبَةُ.

submissive (to be) ذلّ *V.*

subsistence رِزْقٌ.

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sufficiency كِفَايَةٌ.

supplication دُعَآءٌ.

surely لَ (after إِنَّ).

tail ذَنَبٌ.

take (to) أَخَذَ *imp. u.*— (of a city) فَتَحَ *imp. a.* to t. away ذَهَبَ *imp. a, with* بِ.—to t. hold of أَخَذَ *imp. u, with* بِ.

talk to (to) كلم *II, with acc.*— to t. to one another id. *V.*

talk كَلَامٌ.

tattle لَفْظٌ.

teach (to) علم *II, with two accus.*

ten عَشْرٌ §§ 66, 67 a.

than مِنْ.

that *pron.* ذٰلِكَ § 12 c.

that (in order that) لِ *with subj.* § 75.

that *conj.* أَنْ (*before a verb*); أَنَّ (*before a noun* § 95 a).

that which مَا.

then فَ.

thereupon ثُمَّ.

thief لِصٌّ *pl.* § 63, 12.

thing شَيْءٌ *pl.* § 63, 19.

think (to) ظَنَّ *imp. u, with two accus.; inf.* ظَنٌّ.

third ثَالِثٌ § 68 a.

thirty ثَلَاثُونَ §§ 66, 67 b.

this هٰذَا § 12 b.

Thora (the) اَلتَّوْرَاةُ.

those who مَنْ § 13 b.

thou أَنْتَ.

thought فِكْرٌ.

three ثَلَاثٌ §§ 66, 67 a.

through (by means of) *prep.* بِ.

throw away (to) رَمَى *imp.*

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i.—to throw down لقى *IV.*

tidings, to give glad tidings to anyone of a thing بشر *II, with acc. of pers. and* بِ.

time زَمَانٌ.—(proper) time وَقْتٌ.

tipsy نَشْوَانُ.

title-page عُنْوَانٌ.

to (*direction*) *prep.* إِلَى; (*sign of the dative*) لِ.

tongue لِسَانٌ *pl.* § 63, 18.

towards *prep.* إِلَى.

transgression ذَنْبٌ *pl.* § 63, 12.

transitory *part. act. of* فنى.

travel (to) سَارَ *med.* ى.

treasure خَزِينَةٌ.

tree شَجَرَةٌ.

tribe قَبِيلَةٌ *pl.* § 63, 26.

trick حِيلَةٌ.

trustworthiness أَمَانَةٌ.

truth صِدْقٌ.

turn (to) مَالَ *med* ى.—to turn from عرض *VI, with* عَنْ.—to t. away (*act.*) رَدَّ *imp. u.*—to t. away from (*neut.*) ولى *II, with* مِنْ.

twinkling لَحْظَةٌ.

ʿUbaid عُبَيْدٌ.

ugly قَبِيحٌ *fem.* ـَـةٌ.

unbeliever *part. act. cf* كفر *pl.* § 53.

uncover (to) كَشَفَ *imp. i.*

understanding عَقْلٌ.

unmindful of (to be) سلا *V, with* عَنْ.

until *conj.* حَتَّى *generally with subj.*

upon *prep.* فَوْقَ.

used to (he) كَانَ *med.* و *with follow. imp.* § 74 c.

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value قِيمَةٌ.
vehemence جِدَّةٌ.
vehement عَاصِفٌ.
verily إِنَّ §§ 95, 71 c.
viand مَطْعَمٌ *pl.* § 63, 29.
violent شَدِيدٌ.
wade through (to) خَاضَ *med.* و, *with acc.*
want (to) راد *med.* و *IV.*
want حَاجَةٌ.
war (holy) *inf.* فِعَالٌ *of* جهد *III.*
Waraka وَرَقَةُ.
wash (to) غَسَلَ *imp. i.*
waste غَامِرٌ *fem.* ـَـةٌ.—to render waste خرب *II.*
water مَآءٌ.
well جُبٌّ.
West مَغْرِبٌ.
whale حُوتٌ.
what *rel. interr.* مَا.
when *rel. interr.* مَتَى; *conj.* إِذَا § 101.
where? أَيْنَ.—wherefrom, whence مِنْ أَيْنَ.
which *relat.* اَلَّذِى.
whichever أَىٌّ § 13 c.
while (a) سَاعَةٌ.
whilst cfr. § 100.
who *rel.* اَلَّذِى; *interr.* مَنْ.
whole جَمِيعٌ.
why? لِمَ; why then? لِمَا ذَا.
wick ذُبَالَةٌ.
wickedness شَرٌّ.
will (to) شَآءَ *med.* ى.
wind رِيحٌ § 50.
wine خَمْرٌ.
wisdom حِكْمَةٌ.
wise حَكِيمٌ *pl.* § 63, 22.
wish (to) راد *med.* و *IV.*

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with *prep.* بِ.—with regard to *prep.* فِى.

without بِغَيْرِ (*with gen.*).

woe to! وَيْلٌ لِ.

wolf ذِئْبٌ.

woman اِمْرَأَةٌ, مَرْأَةٌ.—women نِسَآءٌ.

wood عُودٌ.—piece of wood خَشَبَةٌ.

word كَلِمَةٌ.

work عَمَلٌ *pl.* § 63, 19.

world (the, this) اَلدُّنْيَا.

worst شَرٌّ.

write to (to) كَتَبَ *imp. u, with* إِلَى.

wrong (to, to do) ظَلَمَ *imp. i; inf.* ظُلْمٌ.

Yazîd يَزِيدُ.

ye أَنْتُمْ.

year سَنَةٌ.

yes نَعَمْ.

young صَغِيرٌ *elat.* § 47 e, *pl.* § 63, 29.

young man فَتًى *pl.* § 63, 23.

youth غُلَامٌ.

Zaid زَيْدٌ.

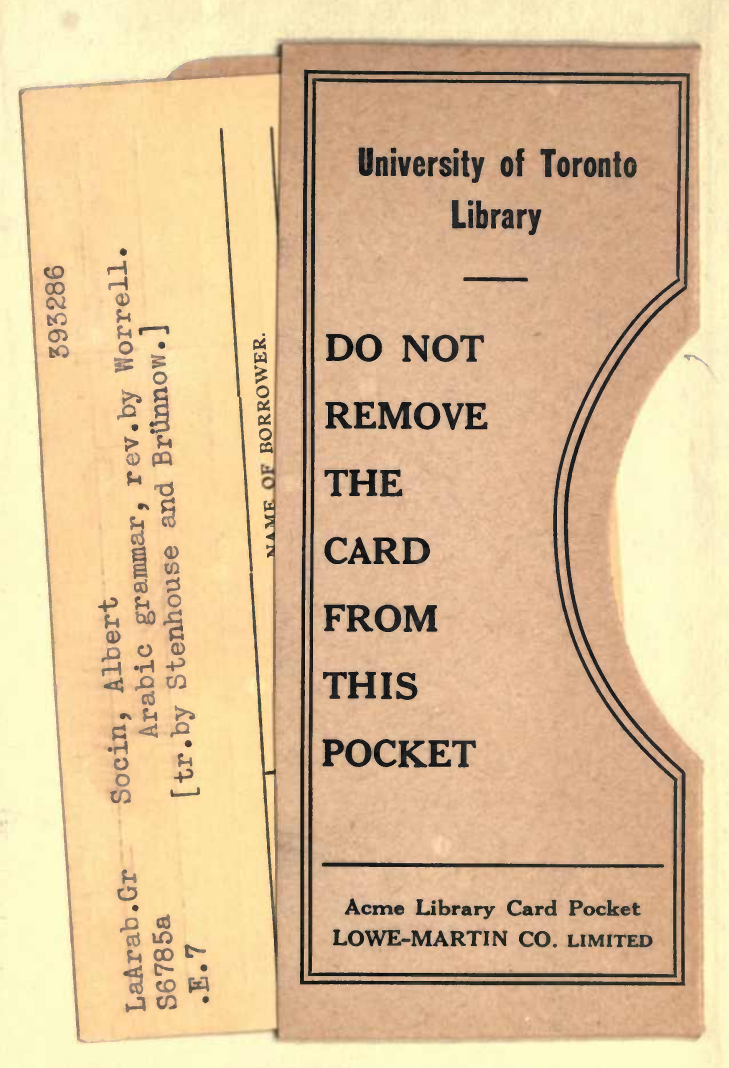
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